

PR

2390

A2

1872

V.3

Cornell University Library

BOUGHT WITH THE INCOME
FROM THE

SAGE ENDOWMENT FUND

THE GIFT OF

Henry W. Sage

1891

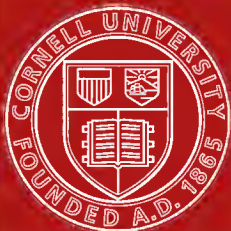
A.96629

17/8/96

CORNELL UNIVERSITY LIBRARY



3 1924 064 956 851



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://www.archive.org/details/cu31924064956851>

Publications of the Spenser Society.

Issue No. 16

MISCELLANEOUS WORKS

OF

GEORGE WITHER

THIRD COLLECTION

PRINTED FOR THE SPENSER SOCIETY

1874

MISCELLANEOUS WORKS
OF
GEORGE WITHER

THIRD COLLECTION

PRINTED FOR THE SPENSER SOCIETY

1874

cm

A. 96629



PRINTED BY CHARLES SIMMS,
MANCHESTER.

CONTENTS OF THE THIRD COLLECTION.

The references are to Haslitt's Bibliographical Hand Book.

1. The Two Incomparable Generalissimo's of the world, with their Armies briefly described and embattailed, *visibly and invisibly opposing each other*. The one is the old Serpent the Devill, Generall of the Church Malignant. The other is the Lord JESUS CHRIST, Generall of the Church Militant. G. W. London Printed, for *James Butler*. 1644. (1 leaf.) [H. 26.]

2. *Justitiarius justificatus*. The Iustice justified. *Being, an Apologetical Remonstrance, delivered to the Honourable Commissioners, of the Great Seale, by George Wither Esquire; and occasioned by Sir Richard Onslow Knight, with some others, who moved to have him put out of the Commission of the Peace, in Surrey: In which private-Defence, many things are expressed, verie pertinent to publike-consideration; and, to the vindication of the Liberties of the Subject, in generall, and of Magistrates, in particular.* 1646. (8 leaves.) [H. 33.]

3. The dark Lantern, containing a dim Discoverie, in Riddles, Parables, and Semi-Riddles, intermixt with Cautions, Remembrances and Predictions, as they were promiscuously and immethodically represented to their *Author*, in his *Solitary Musings*, the third of *November* 1652. about *Midnight*. Whereunto is annexed, a Poem, concerning a Perpetuall Parliament. By *Geo. Wither* Esquire. London, Printed by *R. Austin*, and are to be sold by *Richard Lowndes* at the white Lion in Paul's Church-yard, near the little North Door. 1653. (41 leaves.) [H. 55.]

4. *Westrow Revived.* A *Funerall Poem* without *Fiction*. Composed by *Geo: Wither Esq.* That *God* may be glorified in his *Saints*; That the memory of *Thomas Westrow Esq.* may be preserved, and that others by his exemplary *Life* and *Death* may be drawn to imitation of his *Vertues*.

*Blest are the Dead who dye in Christ;
For, from their Labours they do rest;
And, whether they do live or dye,
His Saints are precious in his eye.*

To the Reader.

Reader, peruse this thorow: For, to *Thee*
It most pertains, though *Westrow* named be;
And, gives (*as by the way*) some short *hints*, there,
To what *Intents*, He, chiefly doth appear,
And whereof, if good heed shall not be took
Somewhat, ere long, more fully will be spoke.

Both *Moses*, and the *Prophets*, many a day
Have spoken; and a *Greater one* then they.
Hear them: For when *God* sendeth by the *Dead*,
His *Messages* will come with much more *Dread*
Then *Comfort*; and few men, with good effect,
Shall hear *these*, the *former* do neglect.

Be wise, or else; *But*, Ile, now say no more,
The Feet of messengers are at the door.

London: Printed by *F: Neile* in Alderfgate-street: 1653.

(36 leaves.)

[H. 56.]

5. An Improvement of *Imprisonment*, *Disgrace*, *Poverty*, into Real *Freedom*; *Honest Reputation*; *Perdurable Riches*; evidenced in a few *Crums* and *Scraps* lately found in a *Prisoners-basket* at *Newgate*; and sated together, by a *Visitant of Oppressed Prisoners*, for the refreshing of himself and those who are either in a worse *Prison*, or (who loathing the dainties of the *Flesh*) hunger and thirst after *Righteousness*.

He, who, *five thousand* hungry *Souls* had fed
With *two small Fishes*, and *five Loaves of Bread*,

Would have the *Fragments* fav'd : for, that is sweet
 To some, which others trample under feet ;
 This Prisoners late *Experiments* may be,
 Of use to them, who know much more than he :
 For, men to credit those, are soonest mov'd ;
 Whose *Words* to be sincere, by *Deeds*, are prov'd.

By GEORGE WITHER. London, Printed in the Year, 1661.
 (63 leaves.) [H. 78.]

6. *Tuba-Pacifica. Seasonable Precautions*, whereby is founded forth a
Retreat from the *War* intended between *England* and the *United-
 Provinces* of Lower Germany. By GEO: WITHER, a Lover of
Peace, and heartily well-affected toward both *Nations*. *Nimis
 Cautela non nocet*. Matthew 5. 9. *Blessed are the Peace-makers,
 for they shall be called the Children of God*. Anno. 1664. Im-
 printed for the *Author*, and is to be disposed of, rather for *Love*
 then *Money*. (16 leaves.) [H. 85.]

7. *Sigh for the Pitchers* : Breathed out in a Personaf *Contribution* to the
 National Humiliation the last of *May*, 1666. in the Cities of *London*
 and *Westminster*, upon the near approaching Engagement then
 expected, between the *English* and *Dutch* Navies. Wherewith
 are complicated such *Musings* as were occasioned by a Report of
 their *Actual Engagement* ; and by observing the Publike Rejoycing
 whilst this was preparing by the Author *GEORGE WITHER*.

Hold, If ye knock, ye are broke. Hold.

Unless, God prevent.

Imprinted in the sad year expressed in this seasonable Chronogram
 Lord haVe MerCie Vpon Vs. MDCLXVI. (24 leaves.) [H. 91.]

1644.

The Two Incomparable Generalissimo's of the world.

[HAZLITT, No. 26.]

T H E
TWO INCOMPARABLE GENERALISSIMO'S
of the world, with their Armies briefly described and embattailed,
visibly and invisibly opposing each other.

The one is the old Serpent
the Devill, Generall of the
Church Malignant.

Argument.

The other is the Lord JESUS
CHRIST, Generall of the
Church Militant.

*A*ccording to the Enmity decreed
Betweene the womans and the Serpents seed
In Paradise, each other doth despise,
This hatred lasteth to Eternity:
No marvell then that Warre is now begun
Unnaturally 'twixt father and the son.

CLad all in angry Armes of discontent,
Because of his perpetuall banishment
From blisse, above five thousand yeares
And in revenge of that same fatall blow, (ago,
Given him by that pure unspotted Child,
Borne of a woman whom he so beguiled,
The old infernall Serpent ever since,
Hath prov'd a hatefull Rebelle to his Prince,
And all enrag'd with malice and despight,
He leads his captive souldiers thus to fight.

In Van, or Front march Infidels without
The Church, then Persecutors, and the rout
Of Heretiques within; the Middleward
Prophane, and all ungodly men do guard;
The Reare consists of an accursed Crew,
Terrible indeed, and hideous to view
(As Conscience awaked once can tell)
Deadly sinne, damnation, death and hell.
The wings, or sides this body that inclose
Are fleshly lusts, and worldly pleasures Foes,
That by force of strong perswasion kill,
Moe, than the Tempter can with all his skill.
The Collonels, Captains, Drums and Trumpet-
And other such inferiour Officers, (ers,
Are infernall spirits hovering in the aire;
Th'word of command's Presumption and De-
(spaire.

Thus *Summum Malum*, *Summum Bonum* Foe,
Sets up his Standard here on earth below;
And with his false suggestions, every houre
Drawes to his party a Malignant power
Of Potentates, as well as baser sort,
His earthly fading kingdomes to support,
And sends abroad his nimble *Mercuries*,
Intelligencers, Scouts, and *Aulick* lyes,
And promifeth rewards for all their paines,
As pleasures, treasures, dignities and gains:
But all these proffers prove but a slim-flam,
He leaves them at the last like Doctor *Lambe*;
And when delights, and life are gone and past,
Then comes the sad *Catastrophe* at last,
Endlesse and easelesse torments in hell-fire,
This is the Serpents and his souldiers hire.

Against this *Hydra-headed* Army stands
The Prince of Peace, with his victorious bands;
Not that this glorious Conquerour doth need
Created helpe, t'effect a noble deed;
For He Himselfe did long ago subdue
The Prince of darknesse, and th'infernall crew;
But to communicate He doth delight
To silly Mortals His owne matchlesse might,
Which so upon them daily He conferres,
That in the end th'are more than conquerers;
Yet none but slaves, and conquered by sinne
He makes His souldiers, and the field to winne,
After He first hath pull'd them from the jawes
Of death and hell, and given them new Lawes
And principles divine; then doth dispose
Them thus in order 'gainst His Churches Foes.

The Vant-guard doth consist of Saints, and brave
Heroick Martyrs, who despise the grave;
The true Professours of the Gospell next,
(With scoffing *Chams* and lying *Doegs* vext)
March in the Middleward; But O the Reare,
(That which most th'infernall force doth feare)
Consisteth of the Generalls owne merits,
Which succour sends unto the fainting spirits
Of all His souldiers, who else would be lost;
The wings on each side of this glorious Hoast,
Are stretched farre above all earthly things,
Spirituell graces making lively springs
Of hope and joy with promises so sure
Of heav'nly life for ever to endure.
The Officers to this High Generall,
Are brave Commanders, blessed Angels all,
Who at their Captaines becke like lightning move;
Th'word of command is this; I feare, and love.

Thus stands the Christian arm'd against his Foes,
Giving, and sometimes taking many blowes,
And that not by imaginary force
But as really as did Foot and Horse
Neare *Winchester* of late, where soules apace
Fled to the frowning and the smiling face
Of this great Generall; For only He
Bindeth, and maketh men and Angels free.
And by His mighty power doth so keepe
His souldiers happy soules that fall asleepe
That stinging death shall never hurt them, why?
Because they dye to live eternally.

To the Reader.

*N*OW may thine eye convey unto thy heart,
Thine own condition (Reader) on whose part
Or side, to take up armes thou dost intend,
Or be unto thy selfe a Foe or Friend;
For under one of these two Generalls
The service of all men and Angels folles;
You see the Captaines and their wages both,
O love the one then, and the other loath.

1646.

Justitiarius justificatus.

[HAZLITT, No. 33.]

Justitiarius justificatus.

The Justice justified.

Being, an Apologeticall Remonstrance, delivered to the Honourable Commissioners, of the Great Seale, by George Wither Esquire; and occasioned by Sir Richard Onslow Knight, with some others, who moved to have him put out of the Commission of the Peace, in Surrey: In which private-Defence, many things are expressed, verie pertinent to publike-consideration; and, to the vindication of the Liberties of the Subject, in generall, and of Magistrates, in particular.

Honourable Lords, and Gentlemen, to whose custodie and dispensation, the great Seal and Conscience of this Kingdom is Committed; suffer, I beseech you, with patience, that, an humble Servant to the Muses, may, for a few minutes, make his defence before you, against those who have lately abused both *Him*, and *You*, by an impertinent Information. In the noblest *Ages*, and most glorious *Common-wealths*, they, who were reputed Retainers to *Apollo*, were ever heard (in making their defences) with good respect; yea, even in those times and places, wherein generositie, & civilitie, were least regarded, men have so much wit, that though they secretly hated them, yet, for their owne honour, they usually kept fair quarter, with that *Generation*: and, it is a symptome of much sottishnesse, when men do needlessly ingage themselves by provoking others to the hazzarding of their credit, and quiet. Mistake me not, I pray you, as if I thus began, my Apologie, to intimate some such imprudencie in you, my most honourable Judges; for I unfainedly professe, that, I neither have any purpose, nor know any just cause, so to doe: but, have made this preamble, only, to hint unto those against whom I plead, what danger they might have incurred, if I had been one of those *Wits*, whose *Iambicks*, can to be make men their owne executioners; or, if I should have raged-out, an *Invective*, in blustering *Numbers*, instead of this *Apologie*, which I now, calmly, deliver in *Prose*. But, to the matter.

It was my ill fortune (without my own seeking, desire, or fore-knowledge thereof, untill it was done) to be made a *Commissioner for the Peace* and *Goale-Delivery* in *Surrey*, since the beginning of this war; and, I foreseeing the troubles which I might thereby bring upon my self, by reason of the factiousnesse and malignancie of these times (and the small estate, which the furie of the *Common-enemy* had left me) thought it good discretion not to accept thereof; and was so resolved, untill that resolution was unhappi-

ly changed by the perfuasion of Friends, who made me believe, that God, by my *unfought-for admittance*, evidenced his *calling* of me, to serve *him* and my *Country*, in her great necessities; and, that, *honesty* and *good affections* joyned with an ordinarie understanding, might make me as serviceable, as some other, who had abler *Faculties*, and larger *Estates*. Thereupon, I accepted thereof, because my education in the *Univerſity* and *Innes of Court*, made me, as I thought, no leſſe capable of that *Office* then some other of my *Fellow-Commiſſioners*; and, becauſe, alſo, my knowne converſation, my faſhion of living, & my being ever ſince my youth, an acceptable companion to many *noble* and *honourable perſons*, would render me (as I conceived) a *Commiſſioner* without contempt; though moſt part of my eſtate was taken away: which, I thank God, I have hitherto been, except among ſome of thoſe, *creatures without underſtanding*, who uſually value themſelves, and others, according to their *Trappings*: But, I chiefly accepted thereof, becauſe I ſaw many poore ſoules grievouſly oppreſſed by their *tyrannous neighbours*, and hoped, God would by that *Authoritie*, enable me to relieve ſome of them.

But, inſtead of what I then hoped, that, which I feared not, came to paſſe: For, Sir *Richard Onſlow*, and ſome other of his *Friends* in the Countie of *Surrey*, have as it ſeems found it pertinent to the eſtabliſhing of their *Deſigns* or *Government* there, that I ſhould be thruſt out of the *Commiſſion of the Peace*, as I have been, out of ſome *Committees*, and out of my habitation, for no other cauſes, but ſuch as are concealed in the breaſt of the ſaid Sir *Richard*; who, having got (as it were) the *Supremacie* over all Cauſes, and all Perſons *Eccleſiaſticall* and *Civill*, within his *Dominions*, diſpoſeth of *Elections*, preferreth *Deputie-Lieutenants*, maketh and unmaketh *Juſtices* of the *Peace*, *Committee-men*, *Colonells*, and all other inferiour *Militarie Officers*, *Marſhalls*, *Treaſurers*, and *Collectors*, as hee pleaſeth; yea, favours and diſ-favours, impoſeth and taketh off, imprifons and ſets at libertie, builds up and pulſ downe, armeth and diſ-armeth, ordreth and diſ-ordreth, according to his diſcretion, with little or no contradiction. And that his pleaſure may be fulfilled in all things, your Honours (as I am informed) have been lately ſollicited, by him, to caſhiere me from the *Bench*.

At firſt hearing thereof, I ſleighted it as a thing not worthy my regard; and within my ſelfe, laughed to ſcorne the poore vanitie of mine *Adverſarie*, who thinks all my honour lyes, as his doth, about *Guildford*, and the Weſt-Division of *Surrey*; or, that, my contentment conſiſteth in having authoritie and power over others, upon ſuch tearmes, and to ſuch frivolous ends, as moſt men deſire, and aſſume it for: and, thereupon, I thought to paſſe it over with perpetuall neglect. But, having better conſidered thereof, and what encouragement it might give mine enemies, to improve their malice, in matters of more concernment, to my ſelfe, and perhaps, to the diſheartening, and enſlaving of others, by his prevailing againſt mee; I ſaw it verie neceſſarie, to take ſpeedy notice of the wrong done: not only, leſt my Oppreſſours ſhould be encouraged to oppreſſe me the more; but, leſt they might, alſo, fooliſhly conceive, that be-
cauſe

caufe I *do not*, therefore I *could not* vindicate my felfe.

Vpon this confideration, I have humbly prefumed to make an *Apologeticall Remonftrance* againft them and their proceedings, who have appeared before you, to do me fuch an affront, as had been too much, when *Tyranny* raigned; and is therefore, much leffe to be endured now the *Sword* is drawne for the *Rights*, and *Liberties*, of a *Free People*. And, though the *honour* which I care for, and chiefly aime at, is not fuch as may be added, unto me, or taken from me, at other mens difcretions; yet (I being a little fenfible of that *Disgrace* and *Reputation*, which men of my conftitution and frailtie are ufually affected withall) have a mind to prevent the *fcorne* of *Fooles*, if I may, by preferving my credit (through your favour and juftice) in keepinge that authoritie, which my *Adverfaries* endeavour to take from me; or, elfe, by making them and their Favoured to fee, that, I know how to honour my felfe, twice as much, another way; and, how to hew *Staires*, out of their *Affronts*, whereby I may afcend *higheft*, when they think they have brought me to the *loweft condition*.

I need not tell your Honours, how great a difgrace it is thought, to be put out of that *Commiffion*: For, you verie well know, it is not ufually permitted, fave for verie groffe and apparant mifdemeanours; and never upon any clandestine, or flicht informations; except, *Will* flood for *Law*, and when they kept the *Seale*, who did arbitrarily put men in, and out, according as they were fwayed by their own, or by other mens *corruptions*: of which, I am not jealous at this time; becaufe, I have good hopes of your *Equitie*, many evidences of mine owne *Integritie*, and, no feare of my greateft *Enemies*; except it be, that, they will not defift from caufelefly, and foolifhly troubling and provoking me, till they compell mee to make all the Kingdome know them by *name*, and underftand their purpofes, and condition, as well as I do. I cannot, therefore, beleeeve that perfons fo honourable, and fo wife as your *Lordships*, will permit me to be (as it were) kicked off like a foot-ball without hearing; I, having been once reputed worthy to fupply the room of a *Iudge upon Record*; feeing, if fuch an indignitie fhould be offered, no man of merit, or of a right underftanding, would adventure himfelfe upon fuch a tottering feat as the *Seffions-Bench*; or, be much encouraged to relieve, and deliver the oppreffed, from their injurious and tyrannous neighbours; left, when he was doing his dutie, and thought himfelfe fufficiently authorized to be a comfort to others, he might be fecretly difabled, from fecuring his own perfon, from difgrace and ruine.

Nay, my *Lords*, if honeft men fhall be (as it were) purpofely fet up, to be pulled fuddenly downe againe, to their difparagement, *without hearing*; upon the motion of an *Adverfarie*; yea, and when their converfations and deportments (who are traduced, or follicited againft) have been fuch, that they dare abide and challenge triall, as I do: Or, if the Office of a *Juftice of Peace* bee but a complement of refpect, which you, of higher place, fhall think fit to fhew us; a *thing* to be played withall; or, an *Ornament* to be put upon us, and torne from us againe, at pleafure, according to the humours, and changeable inclinations of others; let them take it, who are plead

fed with such toies ; yes, let the greatest fools of the Kingdom monopolize it to themselves : for, I shall be so far from desiring to be continued in it, on those tearmes, that, I shall scorn it, as fitting for none, but *sneaking, baffle'd, and poore-spirited Fellowes.*

But, the Dignitie of that *Trust* and employment, is indeed so honourable, and the due execution thereof is of so much consequence, that it ought to be preserved from contempt, by being conferred on persons deliberately chosen, and eminent where they live, for their understanding and uprightness, having, also, estates competently sufficient, to bear the charge of their Magistracie, and to be answerable for their over-sights : And, when such are once authorized, it is fitting that their reputation should be preserved, so long as they continue in their integritie, & that they stand not in hazard of a disgraceful removal, by the dis-favour, or secret supplantings of other men, so long as they are able and willing to serve their Countrey. For to confer that, or any other *Office of Judicature* (for an uncertaine term) *Duranti bene placito*, expressly or implicitly intended, rather than with this clause, *Quam diu se bene gesserit*, was the practice of *Tyrants*, who intended, thereby, to make their *Officers* the more serviceable to their *Arbitrarie Designs* ; and, therefore, it ought not to be endured in a free and well-governed *Common-wealih* : especially, in a time when Reformation is intended, and by us, who have had experience often, and lately, to our cost and smart, that, when men were conscionable of their duties, and active in the execution of *Justice*, according to the letter and equitie of the *Lawes*, (without fear or respect of persons ; it was usuall to remove them with disgrace ; and to supply their places, with such as would be conformable to the corrupt *will* and *pleasure* of tyrannous *Princes*, and their Parasitticall *Favourites* and *Counsellours*, to the publike detriment, and dishonour. And, doubtlesse, when a man (which is my case) who never sought for it, or desired it, shall be called to an *Office of trust*, and made to pay great fees for being admitted, and for accepting to do the publike service, to his own trouble, and further cost, without profit ; if then, and, even, after he hath faithfully executed the same (to the accumulating of hatred to himselfe, for doing justice) he shall be disgracefully *cast out*, before *hearing*, or any *Cause shewne*, be left a cashiered *Officer* upon record ; it is an injurie justly to be complained of, and fit to be remedied, and provided against.

I cannot imagine, that, the Gentlemen who took pains to appear, and sollicite your Honours against mee, brought any considerable argument to prove reasonable that which they desired ; or, that the displacing of me, was any thing pertinent to the well-governing of Surrey ; nor have I yet any certaintie of what they alleaged, because nothing is upon record. But, what moved some of them against mee, I do verie well know ; yea, and why they are so desirous to be rid of my fellowship, and neighbourhood in Surrey ; which, I will forbear now to mention ; and, that I may be the more sure to take off all those just exceptions, which, in my understanding, may seem helpfull to accomplish their purpose, I will suppose objections, and make distinct answers unto them, for my vindication.

All Objections, which I think can justly be made against mee, or any other, to render him incapable or unworthy to be continued a *Commissioner of Peace*, must either concern his *manners*, his *Religion*, his *knowledge* or *judgement*, his *faithfulness* to Supreme Authoritie, his *uprightness* in the execution of his *Office*, or the *Competencie* of his *estate*; and I will make it apparent, that in all these respects, I am as little to be excepted against, as some of those, who are, yet, to be continued in *Commission*, with their good liking, who have excepted against me: yea, I presume I shall approve my self free from any just exception, (notwithstanding the *statute*) the *times*, and the present condition of this *Realme*, being rightly considered.

As touching my *manners*, my *life*, and *conversation*, (though I am a great sinner to God) I thinke no man hath impudence enough to lay any thing to my charge; no, not Sir *Richard Onslow*, who I am confident would not spare to discover any thing, whereby he might safely, and justly, disparage and undo me; and, therefore, I will apologize for my selfe no further in that respect, untill he, or some other, shall accuse me. My *Religion* teacheth me to renounce the *Popes* Supremacie, and, that is Religion enough, to keep mee still in the *Commission of the Peace*, though I professed no more; therefore, I shall not need to *catechize* my selfe, or to make a larger *Confession of my faith*, upon this *Occasion*. My *knowledge* and *judgement*, hath, hitherto, been as seldom, and as little questioned as any of my neighbours: and, if it be but sufficient (as I hope it is) to enable me to speake, and discharge my dutie, without the controule or advice of my *Clerk*, I am perswaded, it is more sufficiencie, then all my *Fellow-Justices*, throughout this Kingdome, may truly boast of. My *faithfulness* to the *State*, is so over-much evidenced to my dammage at this present, and so generally knowne, by my expressions and sufferings, heretofore, as well as by my great losses, disbursements, endeavours, and the hazarding of my life, in this War, that, most men of qualitie in these parts, do repute mee a man, to be unquestionably confided in, by the *State*; and in my conscience, if it had been other wise, some who are now mine *Enemies*, would have been my verie *good Friends*.

In the execution of my *Office*, I have neither *denyed*, *delayed*, or *perverted Justice*, since my admission thereunto; nor put anie man to so much cost for it, as the expence of one *Clerks-Fee*; because, I have hitherto dispatched all busineses with my one hand, and am loth to put any man to more charge then need requires. I confesse, I have not acted so much in the duties of that place, as the many disorders, and the prophanenesse of many among us requires; by reason, that, some of those, who now labour to put me out of the *Commission*, have done what in them lies to drive me out of the *County* also, and have made my residence, there, to be of late verie seldom and uncertain: yea, and as far as they dared, they, have done me disrespectes, and discourtesies (if I may terme them no worfe) in the execution of all my *Warrants*, which have come to their knowledge; and laboured to make me vile, and contemptible, among my neighbours, without cause.

For, when I had sent my *Warrant* for a dangerous knave and a Whore, who had travelled together out of Surrey, into the Kings Quarters (perhaps, employed to convey intelligence) and, who lived in manifest uncleanness, at their return; these (refusing contemptuously to be obedient to my *Authority*) were countenanced therein, to my disgrace; and to the encouragement of such varlets, and base people, in their contempts, and filthiness. And, whereas I had lately committed two suspicious fellows, upon very strong probabilities of horse-stealing, and had signified what evidence I had of their being dangerous persons, and not fit to be bailed, but by very good sureties; some of these *Gentlemen*, having the Prisoners carried afterwards before them, by the *Constable*, (who was to have conveyed them immediately to the Goale, according to his duty, and my *Warrant*) the matter was (as it seemeth) so sleighted, that the said Constable suffered one of them, negligently, or wilfully, to escape that night: and, for the other, a few weeks after, mean Baile was taken, by one, or more of the said Gentlemen; not without scandalous intimations (as I have heard) that the poore fellow was not, by me, proceeded against, so much for being a suspicious person, as for that I thought thereby to get his horse; he being apprehended, in a Mannour where the Felons goods belong unto me: of which intimation, if any of them were guilty, it implies an inveterate malice, much to be taken heed of: and, if my reputation stood in need to be cleared of such base aspersion, it will be vindicated at the next Goale-deliverie in Surrey: For, the same partie whom they so bailed, as a man whom I suspected, not without evident cause, hath (since he was let forth upon Baile) committed divers other Felonies; and, is now, re-apprehended, and, a prisoner againe, by my diligence.

Now, if the exception made against me, be grounded upon that obsolete *Statute* which requires everie *Justice of Peace* to have Land of inheritance, of such, or such an yearly value, in the County (which, I am certaine is all that can be reasonably objected to have me put out of Commission) then, there is a coulerable exception against me: For, indeed, I have no inheritance there, but onely a hundred pounds per annum for a terme to come, and some possibilities of more hereafter. And, if I shall be removed for that only; then, my removall is without any fault of mine: For, it is not meerly my fault, (and I think your Honours will believe it) that I have not land enough to be a *Justice of Peace*, in everie County of the Kingdome: nor doth, indeed, either the practise, or constitution of the times require the strict observance of that *Statute*, but permits, and necessitates a dispensation thereof: And, some, even in that *County*, who have not estates there answerable to the Letter of the *Law*, are, nevertheless, kept still in *Commission*; and were first admitted (as I am informed) by means of some, or one of those, who seek to have mee cast out, for the same inconsiderable defect. Amongst which persons, there are two verie observable; one of them (who hath but a little plot of Oiers in that Countie) is so well befriended at *Oxford* that, (as I am credibly informed) he had lately a *Warrant* for *Venison* out the walled park near Kingston,

ston, under the Kings own hand : the other, who, seems to be either *Advocate* or *Solicitor Generall* for *Delinquents*, at *Kingston-Committee*, hath no more but a poore Potters cottage near Chertfey in that Countie, of about eight pounds *per annum*. There, is otherwhile, as much need of *wit* and *honesty*, in the execution of that *Office*, as of a *Landed-man*. Men of *large fortunes*, and *little conscience*, have so long engrossed places of *Power*, and *Trust*, and made such use of *Magistracie*, for private and sinister ends, that, they have destroyed our *Peace*, and indangered all our *Freedomes* : and, therefore, it is now requisite (and, God, in justice, will so have it) that, the stout, faithfull, and prudent *Citizens*, and the men of *midling-Fortunes*, who were heretofore scorned and oppressed, should be called into *Office* and *employment*, that (if it be possible) their courage, wisdom, pietie, and integritie, might help our honourable *Senators*, to redeeme us from those miseries, and slaveries, into which the *Cannibals* of the *Court*, and the *Sagamores* of the *Countrey*, have by their pride, and perfidioufnesse, lately brought us. And, doubtlesse, though this temporarie cause of dispensing with the *Statute* were removed, it were no intrenchment upon the true intent and equity of the *Law* (*according to which your Court ought to judge*) if a *Justice of Peace* be continued, who hath a personall estate, sufficient to keep his Authority from contempt ; and, to inable the discharge of his dutie : especially, if the *Kingdome* be so much indebted unto him (as it is now to me, even in the same Countie where I am a *Commissioner*) that, it may suffice to repaire, all publike, and private dammages also, which may be sustained by the *Justices* imprudence, neglect, or corruption. Sure I am, if none should be *Commissioners of the Peace*, in some Counties, as our affaires now stand, but great *Landlords* ; there would be little hope of equity, in many places.

Having thus pleaded to every exception, which may be colourably made against me ; I could say somewhat els, lying now at my tongues end, which if it were plainly expressed, and could be as well proved to others, as it is manifest to my selfe, would, perhaps, both continue me in the *Commission of the Peace*, and make me of the *Quorum* also, if it were uttered in a good houre : But, because good dayes, and houres, are verie rare and uncertaine with me ; and, lest a worse thing may befall me, than putting out of *Commission* (if it be ill timed) I will silence my present thoughts, for ever ; or untill I see such a day, as may give them a happie birth, without hazard ; and, I will now expresse somewhat, to take away that rigid opinion of me, which may, perhaps, be entertained, by reason, so many Gentlemen of *Surrey* have appeared with Sir *Richard Onslow*, to sollicite your Honours to put me out of *Commission*. For, doubtles, it could not but make the whole *Court*, and all there present, who knew me not, to conceive unworthily of me ; and therefore, though not for mine owne sake, yet for the sake of that which God hath heretofore enabled mee to expresse, concerning this *Nation*, and the judgements now upon us (which may, else, be made the lesse regarded, and the lesse effectuall to those who read me) it seems necessarie, that I should apologize, a little, to that purpose.

If I did not know, that to be an honest man, and a profest enemy to corruption and oppressions, were enough to make me hated and persecuted of some men ; or, if experience had not acquainted me, how cunningly some can draw in others, to make their preference a countenance to their designs, who know not why they are called (as, by their own confession to me, it fared with some who accompanied Sir *Richard Onslow* to your Honours) I should have much wondered, that, so many Gentlemen should have concurred in so discourteous an office, considering, most of them have seemed to respect me, and are men whom I love and honour ; and, considering also, how civilly I have ever behaved my selfe toward them, and all other of that *Countie*, notwithstanding many provocations to the contrarie.

For, I solemnly protest before God, that, to my remembrance, I do not know any person in *Surrey*, with whom I had any quarrell, or unkind contestation, before this *War*, or since it began, but, with respects, meerly to the Publike Cause ; neither any one, whom I have, wittingly, wronged so much, in *deed* or *word*, but, that, one penny will make satisfaction, for the whole injurie, seven-fold. Nay, I have not done to any one of those *Gentlemen* so much as a seeming injurie, or *disrespect*, except, it seemeth a disrespect, to have refused to joyne with some of them in the erecting of Ale-houses, or in such like concurrences, which I thought unfitting to be assented unto : Or, except it may seeme a *disrespect* to Sir *Richard Onslow*, that I lately set at libertie a poore man, whom (as I conceive) hee had arbitrarily, and wrongfully committed, without cause shewne, to the infringement of the just *Freedomes* of the people, and the *Laws* of the Land : Or, except he thinks it a *disrespect* unto him (as I have heard he takes it to be, with an imputation of ingratitude unto mee) that, I will not acknowledge my selfe to have been made *Captaine* of the Horse first raised in *Surrey*, for the *Parliament*, meerly, by his friendship ; whereas, he, and the Countie knowes, I was made choyce of, by the *Well-affected*, before he had any thought of me to that purpose ; yea, and in opposition to his election : For (till he saw it would be in vain) hee laboured to bring in the son in Law of Mr. *Muschamp*, then, reputed a violent *Malignant* ; and the Gentleman whom hee would have made Captaine, was not, at that time, barely suspected, but so really a *Malignant*, that hee became, soone after, a *Commander* for the *King* ; where (I verily believe) hee did him worse service, than hee might have done, had hee commanded those Horse in *Surrey*. Or, except it seemeth a *disrespect* to Sir *Richard*, that I would not re-admit upon his Letter, (and upon his engagement unto me for him) the naturall son of the said Mr. *Muscamp*, to be Cornet of my Troop ; out of which place (the said Sir *Richard* having preferred him thercto) I cashiered him, because hee behaved himselfe mutinously, and sought to allure away my Troopers, and my *Lieutenant* to serve the King ; unto whom the said *Cornet* went, shortly after, and was made a *Captain* also. My *Lieutenant*, being likewise of Sir *Richard Onslow's* owne choice, I was forced to cashier, as well because he leaned the same way, as for other misdemeanours. Or, except it seems a *disrespect*, to Sir *Richard*, that

that, before his consent thereunto, I was (without my seeking or knowledge thereof, untill it was determined) freely, and unanimously nominated for *Colonell*, by the Committee of the *Militia* for *Surrey*, (being a very full Committee sitting at *Kingston*) and was (by the same Committee) August 7. 1644. ordered to take charge of all Forces, then raised, and to be raised, in the East, and middle Divisions of *Surrey*; and, that, I presumed to accept thereof, without Sir *Richard Onslowes* consent; who, indeed, was much out of patience therewith, and could never after be at quiet, untill he had contrived the new modelling of the *Militia*, there, according to his own fancy; For, thereupon he procured the reducement thereof under the *Lieutenancie* again, by which &c. Or, except it seeme a *disrespect*, unto the said Sir *Richard*, that when he offered to be *Commander in Chief*, over the whole *Militia* in *Surrey*, and to make mee his *Lieutenant-Colonell*, I refused the same, thinking it no discretion to quit a superiour, for an inferior *Command*; or, to hazard the being twice deceived, by one man; or, to subject my self, to him, who (I thought) regarded neither my profit, nor my credit, nor my life: and, I partly refused it, because I was loath to be sharer with him in the honour gotten (if I may so call it) at the siege of *Basing*; which was famous, at that time, through the whole Kingdom.

Or, except it seem a *disrespect* unto him, that I seldom concurred with him, in his designs; especially, in his opposition to the Association; in his arming Malignants, and others promiscuously; and, in his putting the *County* into those postures, and to those excessive-impertinent charges, and troubles, which, in my judgement, were more likelie (by weakening, and discontenting the people) to indanger, then to secure, those parts. Or, unlesse he conceive it a *disrespect* unto him, that, when in my *Se-Defendendo*, I publicly vindicated my selfe, from being anie way blameable, that, *Farnham-Castle* (whereof I had command at the beginning of this warre) was left imprudently (if not treacherously) to the *Enemy*; and so cleared my selfe, that, I thereby gave those who were unsatisfied, occasion to seek further, and lay the fault where it was. Or, except it seem a *disrespect* to Sir *Richard Onslow*, that I should say, I thought, his procuring me to be put into the fore-said *Castle*, was not for that end which he first pretended: For, when I consider the series, and concatenation of his proceedings in *Surrey*, and his continuing-endeavours, from time, to time, in persecutions, with reference to that *Castle*, (with the manifold charges, disturbances, and divisions, which have been occasioned, by his restless seeking to accomplish some secret designe of his own, which, I conceive he hath, or hath had, upon that *Place*) I am still, so perswaded, my thoughts have therein done him no wrong; that, I profess againe, I do verily believe, he hath aimed at some establishment there, for his own advantage, ever since the warre began: and, that he hath thereby occasioned most of the miseries which have wasted Hampshire, and Surrey; and, because this beleefe shall not appeare to bee without a *Foundation*, I will, out of a long *chaine* of *reasons*, linked into each other, present you with a few.

The reason why I do beleefe, that hee, the said Sir *Richard*, occasioned

much of the spoyle made in *Hampshire* and *Surrey*; is, for that, it seemeth unto me, to be chiefly (if not altogether) his fault, that a strong *Garrison* was not established at *Farnham*, when the command thereof was first given unto me: For, had that *Southerne passage* to *London* been strongly guarded, by well fortifying of *Farnham*, for the present, and by removing the *Garrison*, afterward to *Basing* (according to my designe then proposed) wee should have so comforted, and encreased, the Well-affected; and so discouraged, and suppressed Malignants, that, many of those occasions would have been prevented, which drew both *Parties*, so often, that way, to the impoverishing, and discontenting of those *Counties*; yea, and a little charge (in respect of what was afterward necessitated) would, at first, have kept out the flood, which made the first breach, and spoyle; and which, being once made, could never since be stopped so strongly up, but that everie little Torrent broke in upon us; to the encreasing, or prolonging, of our afflictions.

The reasons, why I beleieve it his fault, that, for preventing these mischiefs, a strong *Garrison* was not timely compleated at *Farnham*, are these: Vpon due examination, of his beginning and his proceedings, I could perceive no assurance, that he intended to fortifie it; unles it might be for such ends as he secretly purposed: For, the *Commission*, wherby I was made *Governor* (though procured, by Sir *Richard*, in my *Name*, and delivered to me) was so drawn up, that, what I seemed to be, I was not. He himselfe, and another, had a superintendencie over me, and I was, from them, to expect *Orders*, Ammunition, Provisions, Armes, and all the Forces, which I was likely to have; and, nothing was left in my power, but the disciplining of my Horse, (of Foot, when I could get them) and the guarding of undefensible, and bare *Walls*, without *works*, or so much as *strong gates*; which, to make the place more tenable, ought speedily to have been looked unto, and provided for, in time; as might have been, and, as the opinion, which I then had of Sir *Richard Onslow* made me hope it should be. But, after many messages, visits, (and the keeping of *Dawes*, and *Crowes*, there, till I was ashamed of my *command*) Sir *Richard* himselfe came unto mee, and, instead of what I expected, perswaded me to quit my *Government* of the *Castle*, and to betake my selfe to my *Troop* only, as likely to be of longest continuance: For, (said hee) though I procured you this *Command*, for the present, and, to avoyd surprisall by the Enemy; it is not purposed, it shall be long held for a *Garrison*; and, that if it should be so continued, yet, I could not then command both. Vpon which overture, if (as perhaps was expected) I had perswaded him, to assume the government upon himselfe, and, so complied with him, that he might commendably have taken, thereby, occasion also, to have so contrived it; I am perswaded, I had, then, answered his expectations: But, I bluntly replied to this effect: That I knew the place of such concernment, as would make it of ill consequence, if it were not speedily fortified, and continued defensible; that, to have the keeping of an *Inland-Garrison*, without Horse (an Encmie being in the field) was a kind of imprisonment; that, I, having taken upon mee the trust, and profession of a Souldier, it would be dishonourable to mee, to give up the best part of my *Command*, to mine owne disadvantage, without any securitie, or benefit

benefit to the Publike ; and, that therefore, I would not assent thereunto, untill I saw no remedy : which, gave him so little contentment, that, with some faint promises of supply, he departed ; and, never sent mee any thing afterward, but words, and discouragements ; untill I, and my Troop, were called thence, to the undoing of the Countie, & to the plundering of my estate, by leaving the Castle to the possession of the Enemy : And, from that time till this, hee hath never been my friend, but sometimes from the teeth outwards ; and apparently injurious to me, oftentimes. Other reasons I have, moving mee to beleeye what is afore said, which I will omit till further occasion.

If the said Sir *Richard* conceive, that such thoughts, and such a beleefe of him, as is afore exprest, are a wrong unto him ; or, if it be injurious unto him, for me to think (as, I confesse, I do, upon verie good grounds, in my opinion) that he is the greatest Favourer of *Delinquents*, and the most bitter and implacable Enemy to them, who are eminently *Well-affected* to the *Parliament*, of any man in *Surrey*, so much pretending the contrarie, as he hath done ; Verily, he himselfe, and not I, is cause of the injurie (if any be) by giving many occasions of such thoughts, and beleefe of him, as make it impossible for me, yea, and (as I heare) for many hundreds, to beleefe otherwise. It had been possible for me, to have concealed this *beleefe*, if his provocations, and the perpetuities of his malice, had not necessitated an expression thereof ; as well, *heretofore* for the *Publike Securitie*, as now, for my *private vindication* ; and he had sooner heard of it, but that wee knew not how to make approaches, for defence of the *safetie*, and *priviledges* belonging to the *whole Body of the Comonaltie*, without endangering our ruine, by seeming to violate the Sanctuary of *personall priviledges*, though we did but break thorow their incroachments, to do our duties.

These particulars considered, Sir *Richard Onslow* might have manifested more prudence, by forbearing, to provoke mee beyond all moderation ; for, the patient creature, who can passe by scornes, and injuries, or let a Foole ride him, three or foure yeares together, without kicking, or hurling his Rider into the dirt, may be pinched in such a place, or *Wither-gall'd* in such a hot season, that his wronged patience may, perchance, turne into madnesse, and so, both the Foole, and the Ass, mischiefe each other. The heaving of me from the Seat of *Magistracie*, is not that which now moves mee to make this *Vindication*, though it occasions it ; but, the consequences, which are expected, should follow ; For, I was once before put into authoritie, and out againe, ere I knew either the one, or the other ; or, without so much as asking, or caring, who *did* it, or why it was *done* : For, I can be as merrie, and as wise, when I am out of authoritie, as when I am a *Justice of the Peace* ; my *Friends* love me as well, my *Companions* think I am as good company, and (if I have not too high an opinion of mine own good disposition) the *Gentlemen*, who have taken so much paines, to put me out of their *Fellowship*, may have a worse Companion, than I have hitherto been.

For, I am not such a *Cynick*, as manie, who know me not, have supposed me to be ; but, can sit at a *Sessions*, or *weekly-meeting*, and heare some of my *worshipfull Associates*, make long speeches, to the Countrey-

people, without envying the wifdome, which is attributed unto them, for it: and, whether they speake *fenfe*, or, *non-fence*; *impertinencies*, or, to *the purpose*, it never much troubles me, fo buſineſſes be timely diſpatched, and, our duties honeſtly performed, at the laſt. I could, alſo, verie contentedly, continue ſilent by them, upon the *Bench*, and permit them to have all the talk, and the manning of everie buſineſſe, without interruption; yea, and ſuffer them to reprove, or incourage, as there was cauſe; or, to the advancement of their own reputē, without ſtriving to put in my word, or my opinion, when it ſeemed needleſſe; except it were, that, the people might take notice of mee, and know mee to bee a man in authoritie, as well as they: And when the *merit of the Cauſe*, the furtherance of *Juſtice*, or the prevention of an injurie, likely to befall any man, ſhall move mee to ſpeak, I love to do it, in as few words, as I can; that, they whoſe cuſtome it is, may have time to heare themſelves ſpeake, if any ſuch bee preſent. I hope (though I have heard ſo) there is no man among them ſo fooliſh, as to think me a diſparagement to the *Commiſſion*, becauſe I have the title of a *Poet*; for, King *James* was ſo ambitious to be ſo called, that he preferred a *Wreath of Lawrell* (the *Poets Crowne*) before his *Golden Diadem*, as appears by ſome of his coines, and medalls: yea, that title, hath been, by the learned, reputed an honour, even to *Salomon* and *David*; the tranſlation of whoſe holy *Songs*, and *Pſalmes*, by me, into *Lyrick numbers*, hath beene a means, ſo to ſanctifie my *Poeſie*, for divine uſes; that, this *Faculty* will not now render mee deſpicable, but among *Barbarians*; and, how they eſteem of me, I care not.

My *Lords*, I perceive, this purſuit of my ſlipperie *Juſtice-ſhip*, hath made my pen out-run the *Conſtable*, before I am aware: I will therefore, add a concluding daſh or two, and make an end. I doat not ſo upon ſitting upon the *Bench*, with Sir *Richard Onflow*, as to be ſollicitous, for mine own ſake, whether I am in, or out of the *Commiſſion*, for ever: But, for my *Coutrey-ſake*, and for the preſervation of the *Priviledges*, due to a *Free-Subject*, I could not permit your candor, and credulitie, to be abuſed, by remaining miſ-informed; nor will my pen to be at reſt, untill I ſhall be fairly heard, to the repaire of my credit, (if any be loſt) and, to the repoſſeſſing of that reſpect which is due to a faithfull *Officer*: Nor will I be ſilent (if a patch of *Freehold* be ſo conſiderable, that no worth or deſert is to be regarded without it) till I have, at leaſt, ſuch a proportion of my *Loſſes*, *Diſburſements*, and *Arreares*, paid unto me, as will buy me ſo much land of inheritance, as may make me a more conſiderable man in that *Countie*, where they have fought to diſgrace me. No, nor will I then be ſilent, untill I ſee the Law, by which my *Juſtice-ſhip* is queſtioned, to be executed, or diſpenſed, equally, to all men, without partialitie; and, untill the election, and continuance, of all ſuch *Officers*, as are, or were, ordained for preſervation of *Peace*, the diſtribution, or execution of *Juſtice*, and the ſafety of the *Peoples* lives, and Liberties, reduced to what (by *Law* or *equity*) they ought to be.

My hope, to ſee that effected, makes me indure, the more patiently, the *ſorne* now caſt upon me, in requitall of all my loſſes, ſufferings, hazzards, and

and the forbearance of my Arrears. And, I doubt not but there will come a day, in which I shall not be thought so impertinent, as some of my neighbours, in *Surrey*, now think me to be : but, may perhaps (without fawning, or bribing for it) be thought as fit to *serve* in my own Countrey, in some place of profit, and credit, as to governe in the *Summer-Islands*, whither I should have been sent, last yeare, (and whither I would willingly have gone, if my losses, and arrears, might have been first obtained, to fit me for the voyage) upon hope whereof, though that which is due to me for my *Service*, and by the *Publike Faith*, is enough (beside my long forbearance thereof) to purchase more then ten times so much land in anie Countie of this Kingdom, at this day, as a *Justice of Peace* is required to have ; And, though I cannot yet be dispensed withall, as well as my neighbours, I wil, neverthelesse, attend patiently, till that day of favour comes ; and untill the *Starres*, both of the greater, and lesser magnitudes, in our *English Firmament*, shall meet in a Constellation, which will be more favourable to me ; and, make my inconsiderable defects, as little liable to exceptions, as other mens.

I perceive, many other, aswell as my selfe, exposed to such usages, who are wearie of complaining ; or, who dare not complaine, least they may be used worse, by those, who have the advantages of *Time*, and *Place*, openly, to illustrate their own praise, and, secretly, to disparage other men. I see, daily, that they, who were generally reputed the most dangerous *Malignants*, and, who never shewed themselves for the *Parliament*, but by compulsion, (or, untill it began, evidently, to prevail) are, now, become powerfull among us ; yea, they are politically ingratiated, indeered, and brought insensibly in, to strengthen a *Party* against those, who (from the beginning) have acted faithfully, and freely, for the publike ; and, for the discoverie of their neutralitie, and disaffection, who, by now seeming to be *with us*, will more undo us, and more disadvantage the *Common-safety*, then all our *open-Enemies* ; yea, and make our *habitations* unsecure, and our *lives*, for ever, miserable unto us, if their combinations, and purposes, be not timely prevented, by some Ordinance, forbidding the admission of anie such to be in Authoritie. For, some of them are already in *Surrey* (as I heare) and elfewhere, in spight of the *well-affected*, made *Committee-men*, *Commissioners of the Peace*, *Deputy-Lieutenants*, *Colonells*, *Captaines*, and other Militarie Officers, (I will not, yet, say *Parliament-men*, though I thinke I might) to the grievance, and oppression of manie, who dare not seek *Remedy* lest it prove worse to them then the *Disease*. Infomuch, that it is evident to me (and, as I believe, plain to manie thousands) that, some have an intention, to discountenance, and disgrace, by degrees, those who have been eminently zealous, and freely bountifull of their blood, and estates, for the *Common-liberty*, and *safety* ; and, are putting themselves and their Confederates, into such a posture, as may probably, enable them, to continue the people in slavery to their pride, and arbitrarie pleasure, when advantages may be securely taken : which advantages, may, no way, be more safely gained, then by putting those out of Authoritie, who have been a comfort to the *well-affected* from the beginning ; and, placing in their stead, those, who may discountenance

nance them, and encourage their malignant neighbours, as they do in *Surrey*, and elfwhere, alfo, as I am informed.

Your Lordships will, perhaps, think me *tedious*, *over-bold*, and fom what *impertinent*, in this *Apologie*, and *Remonstrance*; but, you would excufe my *tediousneffe*, if you knew experimentally, how hard it is for a man to be filent, when he hath once gotten an opportunitie to fpeake (of thofe things which are grievous unto him) before Perfons, whom he thinks able to give him fome eafe; and, you will, I hope, pardon alfo, my *bluntnesse*, and *digreffions*, when you fee (as in my Cause) what neare relations the *publike-grievances*, and the *private-sufferings* of honeft men, have one to another, juftly occafioning fome tranfitions from *private*, to *publike*, and from *publike*, to *private confiderations*, to the lengthening of difcourfes, beyond our intentions.

It may be thought, likewise, at firft apprehenfion (& to my difadvantage, if it be fo taken) that I have scandalized a *Member* of the Honourable *House of Commons*, by nominating Sir *R. Onslow*, in this *Apologie*; but, I defire it may be ferioufly confidered, how effentiall it was unto my effectuall juftification, that I fhould nominate him; and, in what manner, and, with what circumftances I have done it; for, I think it will then appeare, to the wifdome of the reft of the *Members*, that I have done my felfe right, without wronging *Them*, or *Him*: If it prove otherwise, I fhall repent, and acknowledge my error, with much contrition. For, I prefer the prefervation of their juft *Priviledges*, and *Honour*, fo far before mine owne *reputation* (though I prefer that before my *life*) that, I would expofe my felfe to any hazard, rather than to profecute mine owne vindication, by wilfull intrenching upon their *Effentiall-Priviledges*. And, I am perfwaded, I fo well know, how to diftinguifh between *Scandalum datum*, and *Scandalum acceptum*, that, I doubt not, but to make it evident (if it be any way questionable) that, I have kept within the *Spheare* of mine owne *Priviledges*; and, that it is poffible, to purfue fuch an Adverfarie, even to the *Hornes of the Altar*, and, yet, not pollute the *Sanctuarie*.

The *Common-wealth* is more indangered by *Mutes*, then by *Vowells*; by *Flatterers*, then *Free-fpeakers*; and more difhonoured, by fome of their owne *Members*, who are over-violently zealous for perfonall *Priviledges*, then by anie of thofe, who, out of care, to preferve the whole Body, may wring a part of it, for awhile, by miftake, or mif-information. There was an *Ananias* among the *Disciples*, without any difparagement to the reft; and as there have been *False-Brethren*, among the *Lords*, and *Commons*, heretofore, fo there may be, now, and hereafter, notwithstanding any affurance we have to the contrarie. Therefore, to thofe who are upright in the *Houfes*, and unto the whole *Common-wealth*, we do more wrong, in being afraid to fpeak freely, and plainly, of thofe *corruptions*, and of thofe *Persons*, whom we think in our confciences, may occafion publike detriments and dangers, then we can do injurie, by difclofing of them, according to our *Covenant*, and *duty*; though it fhould be done with fome indifcretion, and circumftances, to the difparagement of a particular *Member*; feeing, it were better that

one should suffer, then, that, *all* should be indangered, by our silence.

This, is my judgement; and, my practice hath been accordingly, all my life; yet, I have not, either directly, or personally, charged any one hitherto; partly, because, I apparently know manie things to be true, which I cannot prove legally, to other men: but, principally, because, I love not to be an *Accuser of my brethren*, or, a prosecutor of other mens infirmities, to their open personall suffering, so long as I may have hope to do it secretly, for their reformation, and without doing wrong, to the publike. But, if I find not the *Infolencies* of some men to be speedily reformed; and the good *Affections*, *losses*, and *serviccs*, of those, who have *borne*, and *forborne*, for publike-respects, to be better represented to the *Parliament*, (who, being overburthened by the multiplicitie of emergent affaires, daily renewing, and pressing upon them, cannot discover some things by fitting in the House, which we see, too often, by walking abroad) I shall be more particular in my reproofs hereafter, then I have been heretofore, whatever come on it: and, though I cannot, perhaps, deliver my selfe, from disgrace, and that undoing, which my Adversaries threaten; yet, I will perish to some purpose (if I must perish) by sacrificing my endcavours (and life, if need be) for the reliefe of my *Fellow-sufferers*, whose patience is almost quite lost by their practices, who, by pretending to act with, and for the *Parliament*, doe secretly, and cunningly, what they can, to bring dishonour, and contempt thereupon, by their hypocrisie, and injustice, which, I pray God to prevent: and, to let me live no longer, then I shall purpose, and endcavour (according to my understanding) to preserve the power and reputation, of that *Supreme Court*, in whatsoever I *publish*, or *speake*; though some *Members* thereof, do, now, and may hereafter, forget their duties, as others have done heretofore; and, may thereby force me to expresse somewhat, for the purging of a *corrupt-part*, that the health and life, of the *whole*, may be preserved.

If, therefore, my *Tongue*, or my *Pen*, shall now, or, at any time, slip through indiscretion, or frailtie, let me be considered, according to the probability of my good intention, and the sorrow which I shall expresse for my oversights: For, I desire to preserve a good opinion with your Honours, and, with all men, if it may be, in the performance of my duties; and, that those, whom I love and honour, as I do your Lordships, and the two Houses, (whereof you are Members) may not, at this time, be made Instruments of my disparagement, without cause: Seeing, if my *heart* were as legible as my *words*, it would be no contentment unto you, that I should be sentenced, before you had heard as well what might be spoken for mee, as against me; neither would you thinke it added any thing to your honour, if when your short terme of *Authoritie* is expired, I should be left in worse repute, by your *Act*, then I was at the late renewing of your owne *Commis-sion*. But, *Fiat voluntas Dei*, I have discharged my conscience, and, am assured, that *God*, who hath manie times heretofore delivered me from powerful, and malicious Enemies, to my reputation, and their shame, will be as mercifull unto mee, *now*, and, *hereafter*.

1653.

The dark Lantern.

[HAZLITT, No. 55.]

The dark Lantern,

Containing

A dim Discoverie, in Riddles,
Parables, and Semi-Riddles, intermixt with
Cautions, Remembrances and Predictions, as
they were promiscuously and immethodically repre-
sented to their *Author*, in his *Solitary Musings*,
the third of *November* 1652.
about *Midnight*.

Whereunto is annexed,

A P O E M,

Concerning

A Perpetuall Parliament.

By *Geo. Wither* Esquire.



L O N D O N,

Printed by *R. Austin*, and are to be sold by *Richard Lowndes* at the white Lion in PAUL'S Church-yard, neer the little North Door. 1653.



To the Reader.

THESE *Poems* were delivered forth to be published about three moneths past, with an expectation that they should have been imprinted forthwith, and had either an accidentall or a negligent delay preventing their publication the last Term ; and perhaps (I being absent) they were afterward purposely delayed, that they might come forth at the beginning of this *Easter Term*, by their design, who more considered the Booksellers advantage, then how much the hastning of them might concern the publike ; by which means it was not finished, untill that very day whereupon the *Parliament* had an unlooked for period : and yet peradventure, in regard of the many timely *Cautions* and *Remembrances*, which have been heretofore despised, or neglected, *Providence* hath permitted these to be delayed, untill their publication came too late, for effecting that which was intended.

Howsoever it will be usefull to some other ends ; at least to testifie to the world, that what is now come to passe, was foreseen, and endeavours used for prevention thereof, which might probably have had good successe, if contempt of many forewarnings had not hindred the same, it may be, to make way for the accomplishment of somewhat, fore-declared in my *Britains Genius* ; in which *Poem*, I laboured as much in vain to reduce the late *King*, to make use of that means which would have effected his
refloration

restoration, as I have hereby done to preserve the *Parliament*: and I heartily beseech Almighty God, that I may not have occasion to be as fatal a *Remembrancer* to them who are now in *Throne*; lest worse things happen to them, then to their Predecessors, which I am assured will follow, if their proceedings (which I yet suspect not) be not really design'd, and made answerable to their fair pretendings. There are many faults escaped in the printing, by reason of my absence, and a Copy hastily, and not very plainly written, some of which are here corrected, the rest I leave to be amended, as you find them.

P Age 5. line 25. for *corall* read *carnall*. p. 32. l. 9. r. Then such as Innocencies cause, &c. p. 49. l. 29. i. *Egypt's* thrall. p. 72. l. 13. for *foot* r. *fork*.

TO THE
PARLIAMENT,
AND
PEOPLE
OF THE
Commonwealth of *England*.

SO let me speed, in all that I pursue,
As, in what *followes*, I mean well to you :
And, as I bear a loving faithfull *heart*,
To all of *you*, *united* and *apart* ;
Although, I peradventure, may appear
On some *occasions*, bitterly severe,
To those, in whom, I *private-failings* see,
Which, to the *Publike* may obnoxious be ;
To make them *judge themselves*, and scape the *doom*,
Which, from another *judgement*, els may come :
For, at no *single person*, have I strook,
By any *line*, or *passage*, in this *book*.

If here, I further seem to have presum'd,
Or, more upon my self to have assum'd,
Then may be *warrantable* thought, at first,
Examine it, before you judge the worst ;
And, try by *circumstances* (as ye may)
What *Spirit*, hath directed me this way ;
Or, for what likely *ends*, or for whose *sake*,
I could, or dared, this *attempt* to make ;
Except it were for GODS, for *your*, and *mine*,
As they with one another, do intwine.

A 2

Yea,

Yea, search, if my *Religion, studies, wayes,*
Or, *manners* (which have beene throughout my dayes,
Before your eyes) may any *sign* afford,
That, I have, hitherto, in *deed, or word,*
Been an *Impostor* ; or, presented you
With ought, that hath been *uselesse, or untrue* ;
And as that justly may incline your mind,
Let these *expressions* acceptance find.

If *madnesse*, they appear ; consider well,
That, such *miscensurings* have often fell
On *sober men*, when those deluding crimes,
Were prevalent, which raige in these our times.
If *foolish*, they be thought ; remember this,
That, truest *wisdome*, seemeth *foolishnesse*
To *worldly prudent men*, when, God, forth brings
To fool their *wisdome*, despicable things.

Men, hear *fools* gladly, when themselves are wise,
And, meekly pity, rather then despise
Their folly ; learning, thereby, sometimes too,
More, then by their own *wisdome*, they could do :
But, *wise, mad, foolish*, or, what ev'r I am,
To do this *work*, into the world I came ;
To these *times*, was reserv'd ; to this *end*, taught ;
And, to the sight of many things, am brought,
Which, els I had not known, nor would have seen,
But, that, I ty'd, (as by the leg) have been,
(*Ten years* together, *ten dayes* work to do)
To *know* them, whether I so would or no.
And, when I knew them, I would faine have done
My own *work* first, or els, like *Jonas* run
To *Tarsis*, or *Lundee*, or any whither
(Adventuring through *Seas*, and *Tempests* thither)
Much rather, then to have proceeded on,
In doing that, which I, at last, have done.

For,

For, I am like the *world*, in many things,
 And, oft so tempted by her promifings
 Of *eafe* and *fafety*, in another *course*,
 That, I, with much strife, did my heart inforce,
 To profecute her *duty* ; as ye may,
 Perceive, if, *you* the following *traçt* furvay.
 But, my own *thoughts*, would neither let me fleep,
 Nor fuffer me a *waking-peace* to keep,
 Or, follow my *affairs* (though they were brought
 Neer to a point, of coming quite to nought)
 Till, I, my *muſings*, had in *words* array'd
 To be, by *you*, and *other men*, furvay'd.
 All thoſe *affairs*, aſide, I, therefore threw,
 To cloth my *meditations*, for your view ;
 Which, being finiſh'd, I can now lye down
 And fleep, as well as any man in Town.

The *times* are dangerous ; and, I am told,
 By that which is my *Guide*, I ſhould not bold
 Beyond *diſcretion* be ; which makes me talk
 In *riddles*, and with this *Dark Lantern* walk :
 That, I may ſee my way, and not be ſeen
 By ev'ry one, whom I may meet, between
 My goings *out*, and *in* : and that it may
 Give *light* to ſome, who are beſide their way,
 As I occaſion find ; and, where I ſee
 The *light* that's offer'd, may accepted be.

But, what my *viſions* are, as in relation,
 Unto this *Parliaments* perpetuation
 I plainly ſhall unfold ; becauſe, it may
 Concern you all, with good adviſe to weigh.
 Yea, fearleſſy, my free thoughts, I will ſhew,
 What *liking*, or diſlike, foe're enſue.
 For, though to all *intents* by me deſign'd,
 They may not reach ; it much contents my mind,

A 3

That

That I have freed my *soul*, by thus imploying
My Talent, to an inward rells injoying ;
And, rais'd a *Witness* up, that may declare
To *future times* ; what GOD'S proceedings are.

If this find *acceptation*, it will be
A *sign* of future peace, to *you*, and *me*.
If, you reject it ; I will fit my *mind*
To bear the *troubles*, which are yet behind ;
Bewail, our manifold procrastinations,
Of GOD'S intended *blessings*, to these *Nations*.
Possesse the *little portion*, I have got
As *lost*, or, els, as if I had it not ;
And, strive to wean **my heart**, from things abroad,
To seek my *rest*, and *peace*, alone in GOD ;
A *refuge*, so secur'd to me, that, neither
My frailties, *faults*, or *foes* ; or these together :
Or *friends*, or *Trustees*' failings, either may
Hazard, or forfeit ; tear, or fool away.

Your most humble, and most
faithfull Remembrancer,

Geo. Wither.



A
DARK-LANTERNE,
OFFERING

A Dim Discovery, in *Riddles*,
Parables, and *Semi-riddles*, intermixt with *Cau-*
tions, *Remembrances*, and *Predictions*, as they
were promiscuouſly, and immethodically re-
presented to their *Author*, in his *ſolitary*
muſings, the third of *November*
1652. about *midnight*.

And, concluding with the *Reſult* of a *Contempla-*
tive Viſion, revealing a probable means of ma-
king, even this preſent Parliament, to be
both *perpetuall*, and *acceptable* to theſe
Nations to the end of the *World*.

He, *that goes* with *this LIGHT*, *his way may find*:
Him, *that againſt it comes*, *it maketh blind*.

HE, from whoſe perfect Light, all true *Lights* come,
Spake *Parables*; yea, ſpake nought els, to ſome;
And, *Providence*, by many various wayes,
Of *diſpenſation*, to the *world* conwayes
The means, of carrying on, thoſe *works* which tend
To *man's perfection*, at his *later end*;
And, to the wonderfull accompliſhment,
Of what, *eternally* is his *intent*;

A 4

Bring-

Bringing oft times about, the *self-same things*,
 (Or, such like) towards their accomplishings;
 That, *prudent men*, might understand thereby
 What *he* designs, and therewithall comply.

When *Jacobs* Off-springs (who, for many ages
 Were *figures, types, examples*, and prefages
 For *future times*, and *states*) became perverted,
 And, grew to be so blind, and stubborn hearted,
 As to despise the *warnings, precepts, cautions*,
 And good *advise*, which for their preservations
 Their *Prophets* had perspicuously declar'd;
 GOD, justly, sent unto them afterward,
 His mind in *Parables*, whereof but few
 The *meanings*, or *interpretations* knew:
 And as they more and more, from him declin'd,
 (And, from the *truth*) the more he couch'd his mind
 In *dark expressions*, till they nothing saw
 But what their *pleasure* made to be a *Law*.

Prince, Prophet, Priest, and People, then, became
 Wholly corrupt; a scandal, and a shame
 To their *Professions*, and to all their *Nation*,
 By an unlimited prevarication;
 Whereby, the means ordained to recure them,
 Was rendred instrumentall to obdure them,
 By their own *fault*, and those *hypocrisies*,
 Which, justly, drew a *vail*, before their eyes.
 For, whereas, usually in times preceding,
 GODS *errands*, were made plain, at their first heeding,
 So, also, were their *Priests*, and *Prophets*, then,
 Renowned, wise, and honorable men,
 Ev'n in their *outward being*; which, did add
 Repute to that, which in command, they had:
 But, *Heardsmen*, and *fruit-gatherers*, afterward
 (With such as brought no motives of regard,

Ac-

According to the *flesh*) were sometime sent;
Which, in their *hearers*, did but scorn augment.

And, thus, *contempt* increas'd: the *truths* then told,
Were not alone, wrapt up in manifold
Strange *ambiguities*, *obscure expressions*,
Dark *Metaphors*, or much beclouded *Visions*,
Which few could understand; but, some, likewise
Illustrated their *words*, and *Prophecies*,
(Or, rather veiled them) with *circumstances*,
Which, did enlarge their hearers ignorances;
As also their *disdains*: for, otherwhile,
They personated things, absurd, and vile,
In vulgar apprehension: such as seem
Deserving rather *flighting*, then *esteem*;
Yea such, sometimes, as *wicked* did appear
To those, who *morally* men righteous were:
As when, they were made *signes*, unto that *Nation*,
Of their *shame*, *nakednesse*, or *desolation*,
And of GODS *lasting love*, although they had,
By their *adulteries*, him *jealous* made.

As with the *Jewes*, he, formerly hath done,
GOD will proceed with us; and hath begun
Already, so to judge (and visit here)
As he did *them*, when they rebellious were.
He, so, by *changes*, moves us to repent;
And, *judgements* blends with *mercies*, to th'intent
That, he, into capacity might wooe us
Of that great *good*, which he desires to do us.
This, makes him, sometime *smile*, and sometime *frown*;
Now, *raise us up*; to morrow, *pull us down*:
This day, he, to our *strongest enemies*,
Renders us dreadfull: They, whom we despise
That night triumph; and make us glad to fly
Into our *chambers*, and there sneaking lie;

Whil't

Whil'ft they deride, insult, affront and jeer us,
Who, some few hours before, did greatly fear us.

This, makes him often fool our wisdoms so,
That, we are at a *non-plus*, what to do;
And, then, in our distresse, to make our *want*,
Weaknesse, and *failings*, more predominant
For our *deliverance*, in a fatall hour,
Then all our *wealth*, our *wisdome*, and our *power*.

This, makes him lead us through the *wildernesses*
Of *doubts*, *dispairings*, *troubles*, and *distresses*
To our desired *Canaan*, as he led
His *Chosen* heretofore; and, as he did
To them in their respective aberrations,
So hath he done, and will do, with these *Nations*.

As their, right so, our *Princes*, for oppressions
Are driven from their *Thrones*, and their possessions,
To eat (ev'n with confusion of their faces)
Their bread with scarcity, in uncouth places;
Where, peradventure, they were mindfull made
Of those *forewarnings*, which they timely had.

Our *Lords* (as their *Remembrancer*, foretold,
When they had greatest likelihood to hold,
And to encrease their *greatnesse*) this day, see,
Their *House of Parliament*, destroy'd to be,
Ev'n by *it self*; and, that they are become
Vagrants abroad, or, els *despis'd at home*.
Some of their *Pallaces* and *Piles of State*,
Are ras't, defac't, or left quite desolate,
For *Zim*, and *Jim*; for *Vermine* and such fowls,
As *Dawes*, and *Ravens*; great and little *Owls*.

Our *Priests*, that were the glorioust *Hierarchy*,
And proud'ft in *Europe*, next the Papacy;
(Who, by the same pen warned, did return
Sharp persecutions, injuries and scorn)

Are

Are now despoil'd of all the pomp they had,
 Dishonor'd, poor, and despicable made.
 Their fair *Cathedrall Temples* stand forsaken,
 With still increasing *ruines*, rent and shaken;
 And, in their steeds, those *persons* are deputed,
 Whom they most hated, and most persecuted.
 The *Threats* long since pronounced, now prevail,
 The *Priest* and *Prophet*, are become the *tail*;
 And meer *Mechanicks* made *dispensers* are
 Of those things, which to them committed were:
Persons, of so *mean gifts*, and small respect,
 That, truth out of their mouths, gets but neglect;
 Except with such, as undervalue not
Good wine, though offered in an *earthen pot*.

For our *unthankfulness*, and disregard
 Of nobler *Teachers*, whom, we long have heard,
 Without improvement; for, *hypocrisies*,
 Meer *outside worship*, and *formalities*,
 In *prayers*, *fasts*, and *praises*; and, for, giving
 That which cost *nothing*, for great *boons* receiving:
 For our *backslidings*, and, then, *persevering*
 In *frequent sinning*, after *frequent bearing*:
 For *actions*, not agreeing with our *saying*:
 For *painting*, *gilding*, and for *overlaying*
 Our *Corrall structures*, with *fain'd piety*:
 (*False gold*, produced by our *Chymestry*)
 For falsifying, with a brazen brow,
 The *serious promises*, which we did vow
 To GOD and *men*, before the face of heaven,
 When we into extremities were driven:
 For adding to *devouring flames*, more *fuell*:
 For being, in our very *mercies*, cruell:
 For turning carelessly, our *eyes*, and *ears*,
 From *Widdows* prayers, and from *Orphans* tears:
 Yea,

Yea, though *Remembrancers* did (as it were)
 In publike, often pull us by the ear,
 To mind it; yea, where many *standers by*,
 Observ'd it; and, our grosse stupidity.

For these things; and, for many such as these
 God, having spoken to us, in our dayes,
 By *ordinary Preachers*; now, begins
 By *others*, to reprove us for our sins:
 Not only such, as *reason* may allow,
 Though called from the *Shop board*, or the *Plough*;
 But, such, as we seem justly to contemn,
 As making *truths* adhor'd, which come from them.

In steed of *Teachers*, train'd up in the *Schools*
 Of *Arts*, and of the *Prophets*; *children*, *fools*,
Women and *madmen*, we do often meet,
 Preaching, and threatning *Judgements*, in the street:
 To some, pronouncing *blessings*; to some, *woe*;
 Scatt'ring their *bread*, and *money*, as they goe,
 To such as need; (though, in appearance, none
 Can poorer be, then they, when that is gone:)
 Yea, by strange *actions*, *postures*, *tones*, and *cryes*,
 Themselves they offer to our *ears* and *eyes*,
 As *signs* unto this *Nation*, of some things
 Thereby *portended*; which (although this brings
 Contempt upon their *persons*) may be so,
 For ought, the wisest of us, yet doth know;
 As were those *actions*, personated by
 Some *Prophets*, whom the *Jewes* did vilifie.

It may be on that *darknesse*, which they find,
 Within their *hearts*, a suddain *light* hath shin'd,
 Reflexions making, of some things to come,
 Which leave within them, *musings* troublesome
 To their *weak spirits*; or, too intricate
 For them to put in order, and relate;

As

As they will easily believe, on whom,
 Such, more than natural, *out-beamings*, come)
 And, that, hath peradventure, thrust them on
 To act, as men in *extasies* have done;
 Striving, their *Cloudy Visions* to declare
 (And, of what consequence, they think they are)
 Till they have lost the *Notions*, which they had,
 And, want but few degrees, of being *mad*.

This, *Providence* permitteth, to correct
 Our deafness, and our former disrespect
 Of *nobler instruments*, whose *lights* did shine
 More clearly; and, who, laying *line*, to *line*;
Precept, to *Precept*; *in* and *out of season*,
 Taught reasonably, ev'n *truth's*, transcending *reason*:
 Or, els, it hath permitted been, to make us
 Less heedfull, of the *plague*, that may or'etake us;
 By *tokens*, and by *symptoms*, to us giving,
 That, seem not worth our *heeding*, or *believing*.

And, I, perhaps, among *these*, may be *one*,
 That was let loose, for service to be done.
 In order to such *kinds*: (as, I believe
 I am; as when I am gone, some will perceive,
 Though, none observe it now) For, though I dresse
 The *mind*, and *matter*, of my *messages*,
 In *measur'd words*, with some such other *fancies*,
 As are allowed in *Poetick frenzies*,
 And, passe for sober *garbs*: yet, now and then,
 I blunder out, what *worldly prudent men*
 Count *madness*; and, what, oft, the best men, too,
 Dislike awhile, and wish me not to do.

But, I best know my *warrant*; and proceed
 As I am mov'd, with little fear, or heed,
 What others judge: for, till some *slips*, or *errors*
 Expose me, to be liable to *terrors*,

There's

There's nothing, to my *hurt*, can dreadful be,
 Save my own *flesh*, and *he* that gave it me.
 And, as this makes me, *madly* seem to dare;
 Ev'n so, that seeming *madnesse*, doth prepare,
 And draw some, out of *novelty*, to heed,
 What, they had never, els, vouchsaf'd to read:
 And, these my *ridlings* now, are an *invention*
 Designed partly, unto that intention;
 And, partly likewise, to amaze those *Readers*,
 Who, to my *purposes*, are *counter-pleaders*.

When, others think, the *times* afford me may
 Enough to speak of, I have nought to say:
 When my *heart* calls upon me, I cast by
 My own *affairs*, and to that *call* apply,
 As I occasions find, uttring sometimes,
 My thoughts in *prose*, another while in *rimcs*;
 One while, by *sharp*, and *bitter strains* reproving;
 Sometimes, by *admonitions*, calm, and loving;
 Yea, *Figs* of *recreation*, sometimes fiddling;
 And, now, I'm faln into a fit of *Ridling*.

Riddle my Riddles, then, you, that have heard
Truths, oft, and plainly spoke without regard,
 (Except it were in *mischiefs*, to combine
 Against their *peace*, who cast their Pearles to *swine*)
Riddle them if you can: For, in them lies,
 A dim *character* of our *destinies*.

Within these *Problemcs*, those things couched are,
 Which I once thought, more plainly to declare:
 But, from that *purpose*, have now chang'd my mind,
 That, *seeing*, you might *see*, yet still be blind:
 That, you might *read*, and yet not *understand*
 The *work*, which GOD and *mcn*, have now in hand:
 Or, which of those things will be *first*, or *last*,
 Left, *future fates* appear by what is *past*:

And,

And, that, your *misinterpretations* may
Produce those *good effects*, which you delay :
For, to that purpose, all, which I unfold,
Histerologically shall be told.

You, likewise, who oft read, in serious wife,
Shiptons Predicts, and *Merlins Prophecies* ;
Or, vain *conjectures*, from the *constellations*,
Wherewith, *Impostors*, have long fool'd these *Nations*,
Neglecting that, the while, which both *foreseen*,
And, *brought to passe*, in your own dayes, hath been :
Riddle these Riddles ; or, at least peruse them,
And, if you find them frivolous, refuse them.

Riddle these Riddles too, ev'n *you*, that seek
The *common peace*, with hearts upright and meek :
You, that have understanding to discern
The *present times* ; and, willing are to learn
Good lessons from a *Pismire* : For, to *you*,
By this *Dark Lantern*, I shall give a view,
Of things *far off*, and *rubs* now in your way,
Whereat, through want of *light*, you stumble may :
And, likewise, of *effects*, whereto, perchance,
You, by these *glimmerings*, may raise *advance*.

Observe them well, without enquiring, what
Their *Authors* meaning was, in *this*, or *that*,
Till, you *your selves*, have search'd, how they *in reason*,
Suit our *affairs*, our *persons*, and the *season*,
According to your *judgements* : for, that, shall
Be somewhat to the *purpose*, though not *all*.
But, where no sense that's likely, you can rear,
Leave it, as that, which lies without your *sphear* ;
For, that, which SHALL BE, will receive a *being*,
From each dissenting *Readers* disagreeing ;
From that mans *knowledge*, who the sense hath got ;
From that mans *ignorance*, who knowes it not ;
And

And he that *would*, and he that *would not* too,
Shall help effect, what GOD intends to do.

Thus, through a *long lane*, I have drawn you in,
Where my new *Grove of Riddles* doth begin,
With, now and then, a *plain Lawn* intermixt,
And, here and there, a small *sherewood* betwixt;
With such *digressions*, that, you'l fometimes doubt,
Whether I lead you, further *in*, or *out*:

But, 'tis a *wild plot*, where are *walks*, and *bowers*,
Made for my own *content*, as well as yours:
And, if they tedious seem, you may be gone
At next *low gap*, you see, and no harm done.

The *harvest* of our *Æra* now drawes near,
And, faithfull *Labourers* will then appear
To order that *fair field*, wherein was sown
The *Corn*, which now with *tares* is overgrown:
And, to distinguishing *Wheat*, from that which had
Refemblance of it, both in *stalk*, and *blade*.
Yet, ev'ry day, *Impostors* creeping in,
Will, by *pretended holiness*, begin
To plant *themselves*; seeking their *lusts* to feed,
By scattering *adulterated-seed*;
And lab'ring, to destroy those *means*, whereby
Truth may appear in perfect purity.

In little time, shall many *changes* be,
And *interchanges*, which will make men see
Their *wisdome* to be *folly*; their chief *might*,
Flat *feebleness*; their high esteemed *light*
Meer *darkness*; and, that, most things by them done,
Will have *effects*, which they nev'r thought upon.

In that *Catholicon*, or *Mithridate*,
Which *Providence*, confected hath of late,
To temper, or dispell, what hath diseas'd
The *Body Politike*; it hath been pleas'd

(As

(As finding it, a *mixture* requisite)
Vipers, and *mortall poysons*, to unite
 With *wholefome things*; yea, *mineralls* and *mettle*,
Sulphur, and *Steel*, fixt matter, to unsettle:
 The *Serpents brains*, with faithfull *Turtles hearts*:
 Of *Lions*, *Lambs*, and *Foxes*, some choice parts:
 Somewhat of *Hares*, that swift and fearful be:
 Somewhat of *Snailles*, in whom we nothing see,
 But slownesse, and, by well compounding these,
 A *cure* preparing is, for our disease.

Fire, *Water*, *Earth*, and *Ayr*, (though disagreeing,
 In qualities) if well mixt, give a *being*
 To *that*, which cannot *be*, by any *one*
 Or, any *two*, or *three* of these alone:
 And, so, at last, shall ev'ry *contradiction*,
 Among us, add some *Dos*, to our perfection:
 Yea, they who *pull down*, and they who *erect*
 Shall in the *close*, concur in one *effect*;
 That, *he*, who's *all in all*, may have due praise
 By ev'ry *contradiction* in our wayes;
 And, that, out of their *discords*, he may bring
 A *Diapason*, making ev'ry thing
 Assent together, in the consummation
 Of his *designment*, at the worlds *creation*.

For, whil't this *medicine* fermenting lies,
 The *wheels* of *temp'rall contrarieties*
 Move on; and, ev'ry day, abroad will send
Productions, few, discerning to what *end*:
 And, yet, each *individuall circumstance*,
 Somewhat, the *Grand-designment*, shall advance.
 Yea, *foolings*, *failings*, *fraud*, and *treachery*
 As well as *truth*, and *true sincerity*,
 Shall add thereto; and, herein, will alone,
 The difference be; such, as have justly done

B

Their

Their *duties*; and, in doing them perſever,
 (Or, willingly, and knowingly endeavour
 As they are able) will enjoy the *bliffe*,
 Which, they who counter-operate ſhall miſſe.

I. G. N. R. N. S. with, other ſome,
 Such like, confederated are become,
 To ruine this *Republike* ; and, have laid
Deſignes, whereby it may be ſoon betray'd,
 And, infamous, inſenſibly, become,
 With all *wiſe men* abroad, and here at home.
Theſe (though but few obſerve it) have, long, had
 A purpoſe theſe three *Ilands* to *invade*;
 And, to poſſeſſe them, with a *people* far
 More barbarous than *Kernes*, and *Redſhanks* are.
 Some of their *Party*, to promote their *ends*,
 Do yet appear to be our faithfull *friends*;
 And, into every place of *Power*, and *Truſt*,
Theſelves, and their *confederates* have thruſt.
 In *Townes* and *Boroughs*, *Cittadells* and *Cities*,
 In *Courts*, and *Councells*, and in all *Committees*;
 In offices of *profit*, and *command*,
 Throughout the *Commonwealth*, at *Sea*, and *Land*
 They have *Abettors*; and, ſo bold they grow
 That, every man almoſt, their aims may know ;
 And, their *attempts*, although but *fools* they are
 Are at this preſent time, improv'd ſo far
 That, they have ſhaken that, wherein conſiſts,
 Our honor, and our nobleſt *interelts*;
 And into practice, they begin to draw
 Among us here, the *Clagefurtian* Law.

M. N. O. P. *Demas*, *Diotrophes*,
Peripateticks, *Stoicks*, *Phariſees*,
 With others, who, in judgement diff'ring be,
 Will, altogether, as one man agree,

To

To fortifie their *private interest*,
 Indangering (by what shall be poſſeſt
 Unduly) that, which is to others due :
 Untill the *faithfull Shepherds* do purſue
 Their *claim* aright; the ſame deriving from
 Their *Foſter-Fathers*, whence, it firſt did come;
 And, of whom, it was long ſince propheci'd
 That, GOD, by them, a *portion* would provide
 For thoſe, he ſends forth, to preſerve the *beauty*
 Of *holineſſe*, when, man, forgets his duty.

Some other *accidents*, time will beget
 Which may be mark'd out, by our *Alphabet*:
By, and *for* envy, jealouſie, and pride,
 Shall, A. B. C. be laid awhile, aſide.
 Deſpiſed alſo, V. and I. ſhall be
 P P. and S. againſt C S. and P.
 Shall then conſpire ; and, for a *Salve* employ
 That, which it ſelf, and all things, doth deſtroy,
 If *Alpha* and *Omega*, help not more
 Then all the other letters, did before :
 For, *common helps*, will be apply'd in vain,
 The fury of their *madneſſe*, to refrain.

The cauſes, whence this hazard will ariſe,
 Are ſuch as this ; obſerve it, and be wiſe.
 The *Temple* of the *Gods*, which heretofore
 Stood open to the prayers of the poor,
 Is cloſed up, and few admitted in,
 But, ſuch as are conveyed by a *gin*,
 Contriv'd ſo narrow, that the people ſay
 It was choak'd up, the firſt, or ſecond day :
 And, with diſtemper, they exclaim, that this
 Of all their *grievances*, the greateſt is :
 Becauſe it puts their patience, to more trialls,
 Then, if of *Juſtice*, they had quick *denials* :

B 2

Turnes

Turnes *hopes* into *despairs*; converts their *lives*
To *living deaths*, their *balmes* to *corosives*.

The *Saints* likewise, that must propitiate,
On their behalfs, and offer at the gate
Of *justice* and of *mercy*, their petitions
Are not so sensible of their *conditions*;
Nor from all *partiality* so free
As *Mediators* alwayes ought to be.

This, makes one grumble in his privacies;
Another, gapes out open *blasphemies*:
Some, with such indignation filled are,
As, if they *Giant-like*, would make a warre
Against their GODS (if, lookers on, may gueffe,
By their distempers, of their purposes)
And, univerfally, there is a *cry*
So lamentable, and rais'd up so high,
That, if these *Deities*, shall not in time,
With due compassion, bow their ears to them,
And, their just *Prayers*, and *requests* fulfill,
A *higher power*, these complaints examine will,
And these *inferiour Gods*, shall tumble then,
From heav'n like *Lucifer*, and die like men.
Riddle this Riddle, and resolve me whether
This *Temple*, be *Pantheon*, or some other,
Wherein *Subdeities*, invoked are:
What *Temple* e're it be; we wish it were
More open; left upon those *Gods*, it bring
Contempt, or worfe, and ruines ev'ry thing
To them subordinate: for, hence doth flow
Most other *grievances*, complain'd of now;
And, hence rise those *confusions*, which increafe
Our *troubles*, and procrastinate our peace.
From hence is it, mens *fuits* prolonged are
Beyond their lives; and after *twice five year*,

As

As far from ending, as when they begun;
 Yea, endlesse, till poor *Suiters* are undone,
 At these words, an *Illusion* cry'd, *take heed*;
And, further do not in this strain proceed;
 Left, some *Interpreters*, interpret, so,
 Thy *Riddles*, that the *Ridder* they undo.
 The suddain *caution*, startled me a while;
 Yet, back return'd it with a strong recoil;
 Suggesting, that I over-much bewray'd
 Their *nakednesse*; and them too open laid
 Whose shame I ought to hide, and, that so far
 It may provoke them, who soon angry are,
 As thereby to indanger at the least,
 My *quiet*, and my *private interest*.
 How, therefore, this *objection* I past over,
 I'e further I proceed, I'e here discover.

Against these *doubts*, my *Genius* up arose,
 And, quite out of my heart, their poyson throws;
 Assuring me, I had no cause to fear
 What other mens *interpretations* were;
 Or, to suppose the safety of this *Nation*
 Were not more worthy of a preservation
 Then their *repute*, who are quite senselesse growne,
 Both of the *publike danger*, and their owne.
 Or think it better that a generall
 Disease o'respread us, rather, then to call
 A *Scab*, a *Scab*, or, timely to declare
 The cure of these things, which destructive are.

It *told me*, (and with arguments not weak)
 The *cause*, and *time*, requir'd me now to speak
 Without respect of persons; and, that, I
 Was bound unto it by my *fealty*.
 It *told me*, 'twas a *duty* whereunto
 I was ordain'd; and, which I'm kept to do.

B 3

It

It *represents unto me*, from what strong
 And spitefull *Adversaries*; and, how long,
 I have preserved been, since I begun
 To do such *works*, when they were to be done.
 It *bids me* to record, by what strange wayes,
 (And means unlikely) I have all my dayes,
Deliverances obtain'd; ev'n when I had,
Oppressions, that might make a *wise man* mad;
 And, not one *friend*, me, in those streights to own,
 But, such as GOD still rais'd me up unknown.

It bids me mind, how oft (when I have had
 No other help) his *Providence* hath made
 The *malice of my foes*, things to project
 Against me, which my *succour*, did effect;
 And, without which, I probably had lost
 Just *expectations*, with much pain and cost.

It bids me mark, how many there are still,
 (Who, without cause, have born me evill will)
 That daily do expect to see me stumble,
 When they may add a kick, to make me tumble:
 How, in those *High Assemblies*, where they deem,
 It may most disadvantage my esteem,
 They whisper out *detractions*; or, speak loud
 Those things, which cannot justly be avow'd:
 How *enviously*, they often make relations
 Of what GOD gives, beyond their expectations;
 With such periphrases, as may infer
 That, my *supplies*, were got as ill as their.

It wills me, likewise, seriously to heed,
 How, they in other things, with me proceed;
 How, by their *spight*, all publike favours done me.
 Bring nought, as yet, but cost, and troubles on me,
 Which had e're this destroy'd me, had I not
Preventions, from a *Power* above them got:

And,

And, by these *mercies*, it conjures me to
What, *conscience*, and my *judgement*, bids me do.

It minds me to be mindfull of that *powre*,
Which hath preserv'd in every *evill hour*.
How plentifully, I have still been fed,
Ev'n when I saw not means, of next dayes *bread*
But, what was in their hands, who would not spare,
The least *supply*, when most distrest we were.

How, my *repute*, with *good men*, was maintain'd,
When with *unjust aspersions*, I was stain'd:
And, when our *Princes*, on their *Judgement Seats*,
Thundred against me, nothing lesse then *threats*.

It *charm*es, to observe, that, though I get
Little or nothing, of that *publike debt*
Which was assign'd, and which hath now been due
Ten years (by claimes approved just and true,
On *treble trialls*) and, though ever since,
It yeelds me nought, but troubles and expence;
That GOD, hath naytheleffe, improv'd of late,
My *Mite*, into a competent estate;
Meerly, by such unlikely means, as those
Which *Jacob* us'd, when in the *watering troughs*,
He laid his *whittled sticks*, till he was paid
The *wages*, which his Master had delaid.

It calleth on me, to look back upon
Those works, which have within my dayes been done;
(And chiefly those, which stand in some relation
Unto *my self*, together with this *Nation*)
What *strange effects*, and *unbelieved things*,
Have followed my *fore conjecturings*:
What *risings*, and what *fallings*, I have heeded:
What *mercies*, and what judgements have succeeded
Our *various paths*. It urgeth me to weigh,
What may bety'd me, if I disobey

B 4

The

The *motions of my heart*, and what *event*
 He may expect, who shall be negligent
 To do his *duty*, when his *eye* perceives
 What GOD intends; and, when his heart believes,
 He dreams not; but, is really required
 To act, according, as he is inspired:
 And, somewhat tells me, that, if after all
 These *mercies*, and *remembrances*, I fall
 From my *resolves*; GOD justly may expose,
 And leave me, to the malice of my foes.

Left, yet, my *frailties*, or *self interest*,
 Or *carnall reasons*, somewhat might suggest
 To blow all this away; it, comes sometimes,
 At *midnight* (as it did of late) and chimes
 Dreadfull *Alarms*, which, do awaking keep
 Mine eyes, when other men are fast asleep:
 From *darknesse*, then, it fresh advantage taking, [king)
 (And from vain thoughts, which too oft keep me wa-
 Thus, it invades me; what is that, which thou
 Li'ft musing on, and ruminating now?
 Art thou contriving, how to lay *foundations*
 For thine own *family*, when *Kings*, and *Nations*,
 Are tumbling down? and, when impartiall *fates*,
 Are overthrowing *Monarchies*, and *States*?
 Is this a time to settle, when there are
Earthquakes, that shake the *mountains*, ev'ry where?
 Is this a time to *plant*, when thunder-strokes,
 Root up *high Cedars*, and break down *strong Okes*?
 Is this a time to *purchase*, when the trouble,
 And hazards, make the payments more then double?
 Or wheel thee (as by triall thou hast found)
 Into a fruitless and a tedious round?

But, if a *seasonable time*, it be
 For others, can it so befall to *thee*,

Whil't

Whil'ft thou delayeft his *affairs*, from whom,
 The means to make thy *purchafes*, muft come?
 When, GOD, to build thy *houfe*, hath now begun,
 Wil't then, to finifh it to others run?
 As if, *he*, who from *nothing*, heretofore
Thus far, hath brought thee, now, could do no more?
 Oh take good heed, what *course*, thou doft purfue,
 (And, what neglect) left els, thy *course*, thou rue.

God, hath already, made thee to poffeffe
 The *gates* of thofe that were thine *enemies*:
 And by a *means unlooked for*, reftor'd
 That, which was taken from thee by the *Sword*:
Houfes, by others built, to thee are granted,
Orchards and *Gardens*, which thou haft not planted,
 He gives, in recompence for what was loft
 In *publike fervice*; yea, without the coft
 Of this *Republike*; and, had more beftowne
 E're now, perhaps, if thou to do thine *owne*
 Had'ft not delay'd *his work*, and, to thy *hope*
 For this (it may be) he will put a *ftop*.

Why, then, with *fruitlefse mufings*, bufied are
 Thy *thoughts*, on what, muft be anothers care?
 Deferring that, which thou art call'd unto,
 And seeking daily, fomewhat els to do?
 Art thou afraid, left thou thereby may'ft lofe
 Thy late *recruits*? or, reinrage thy foes?
 Or, marr thy *quiet*? curfed is that fear;
 And, *thou* too, if therein thou perfevere:
 For, when a *temp'rall bleffing*, makes us worfe,
 It is a *plague*, beyond a *tem'prall curfe*
 And, if thou take not heed will quite deprive thee
 Of that which *Providence*, did freely give thee.

But, who are they? or, where inhabit thofe
 Who dare to take away, what, GOD, beftowes

If

If thou adhere to him? whom need'st thou fear,
 If in thy duty, thou shalt persevere?
 Nay, rather, which of *those*, that seem to be
 Most *dreadfull*, shall not be afraid of thee
 If he be guilty? and, who (though on high
 He bears his head) shall not, in privacy,
 Think on thy *lines*, with *trembling*, when he hears
 What they declare, and what his *conscience* fears?

If *thou*, said my *good Angell*, hast not, yet,
 Quite shaken off, thy *fears*, and *fainting fit*;
 Consider, wisely, of this *Generation*,
 In those things, which have thereto, nigh *relation*:
 Sum up together, that, which thou hast heeded
 In those thou *fear'st*: mark, how they have proceeded;
 What, they *have been*; what, at this *time*, they *are*;
 What, they *may be*, before they are aware;
 What, they *design*, in what *paths* they are going;
 What, they have *done*; what, they are daily *doing*;
 What *Labyrinths* involve them; what, *confusions*
 Enclose them round, as also what *conclusions*
 Are following; and, then, thou wilt not fear
 Their *power* as *foes*, nor for their friendship care.

If, still, some *outward interest*, be that
 Which thou desir'st to save; consider, what
 Thereto conduceth: for, sometimes, the *thing*
 We fear to loose, is *kept* by *hazarding*:
 And, lost in seeking to preserve the same,
 By other *means*, then that, through which it came.

If, *thou*, permit the *proud*, without a check
 To follow their *career*, they'll break, their neck.
 And, with *themselves* (as our *affairs*, now stand)
 Indanger all the people of this Land.
 Where, then, wilt thou be safe? or, where wilt thou
 Enjoy with peace, what thou possessest now?

But,

But, if a *word in season*, thou shalt speak,
 Who knows, what *instruments despis'd and weak*
 May compasse? and, who knows, but that, of *them*,
 Who, heretofore thy *cautions* did contemn.
 Some, touch'd may be, with sence of their condition,
 And, turn back, from the *path-ways* of *Perdition*?
 And, who knows not, that many may be found
 (Whose *actions*; blamelesse are, whose *faiths* are found)
 That, by these *hints*, may hart and courage take,
 Their *Neighbours*, from their dreamings, to awake?
 At least, therein thy *duty* having done,
 If any be secur'd, thou shalt be *one*.

When these things were inspir'd, and duly weigh'd,
 My heart, which was a little while dismay'd
 From prosecuting, what I had begun,
 Assum'd new courage, and went boldly on:
 And, these *expostulations*, may perchance,
 Some others, to the like *resolves* advance
 On like *occasions*; unto which intent,
 These few short steps, beside my way I went:
 For I confesse, my *theam* I following not,
 Have rambled out, as if I had forgot
 What I at first propos'd; and instead
 Of *Riddles*, to plain language do proceed.
 But, I will wheel about, and with the *rein*
 Turn *Pegasus*, into his path again;
 Though, he, in his *digressions* (as we say
 Of *Beggars*) never is beside his way.

Once on a time (thus did *old tales* begin,
 Ere I was born, or thought I should have been)
 A *foolish people*, over much at ease,
 Their *wantonnesse*, and *vanity* to please,
 Among their *may-games*, brought home from the *wood*,
Trees, which had els, till now, unheeded stood.

Of

Of *these*, they made, by *hewings*, *knocks*, and *smoothing*,
 That, look like something, which resembled nothing.
 And, out of knotty, *shapelesse logs*, did hew
 Some *statues* not uncomely to the view.
 These, e're quite shaped, with some *jeers*, and *mocks*,
 They set up higher, upon other blocks.
 Then, them repolished, and painted so,
 That, of what *stufte* they were, few men could know.
 Beginning then, their own work, to admire,
 They rais'd them higher ev'ry day and higher,
 Till *Idols* they became; with whom, they grew
 At first, familiar, and did them bestrew
 With *flowers* and *garlands*: shortly after, they
 Bow'd humbly down before them, ev'ry day;
 Till *custome*, had their judgement more befool'd;
 But, then (when *these*, misshrin'd they did behold,
 Sparkling with *Jewells*, and with gold aray'd)
 They, of their own *Creations*, grew afraid.
 And, at the last, (as at the last, all do
 That whoring after their own *fancies* go;)
These fools, repented of their *superstition*;
 Bewail'd the slavery, of their condition;
 With some appearances, of an intent
 To grow more *wise*, as well as to repent: (not,
 Yea, to *blaspheme*, their new made GODS they spar'd
 And, would have pul'd them down again, but *dar'd not*.)

For, by their *flattring attributes* (long, given)
 They had advanc'd them, to a *sphere*, or *heav'n*,
 Where, uncontroll'd, a power they exercis'd
 According to their *lust*; and those despis'd (them
 Whose *hands* had made them, & whose *breath* had blown
 Too high, for their *ambitiousnesse*, to own them.
 Yea, by their *incantations*, these, had brought
 Strong *spirits*, into what their hands had wrought;

In-

Inliv'ning, and enabling them unto
 Those *actions*, which their *makers* might undo.
 Yet, persevere, this *blockish* people will
 To make such *idols*, and advance them still;
 Till both they, and their *idols* are destroy'd
 Unlessse the GOD of Gods, my fears makes void.
 For, most men being of a *slavish* mind,
 Are nat'rally to *slavishnesse* inclin'd:
 And to fulfill their brutish lust will fawn
 Upon a Dog, and lay their souls to pawn.
Riddle this *Riddle*, if you can, and tell
 What *People*, this may be, and where they dwell:
 Which I believing you with ease may do,
 Will add this following *Parable* thereto.

There was a time, when silly *Bees* could speak,
 (A people, of much industry, though weak)
 And, these, among themselves, made grievous moans,
 As being much oppressed, by their *drones*;
 Who (having made intrusions among those
 That had an uncontrollable dispose
 Of their *Republike*) did in fundry wise,
 Incroachments make on their *proprieties*;
 And, greedily, unto themselves derive,
 The *fatnesse*, and the *sweetnesse* of the *hive*.

Complaints in private, no redresse obtaining,
 Increast to *open*, and avow'd complaining:
 Which finding like successes, they begun
 To *buz*, as when their *swarming time*, draws on:
 Then, to *shut up their cells*, to *shake their wings*,
 To *leave their wonted work*, and *shew their stings*.

The *Drones*, at first, were startled much thereat;
 But, being not so *wise*, as they are *fat*;
 Neglected still, the *course* which might prevent
 The *mischiefe* then appearing imminent:

Which,

And, faithfully, unto their labour flood ;
 (Ev'n with the frequent hazard of their blood)
 But also, willingly away have cast
 Their goods ; yea, some have thrown forth to the last
 Of all their outward *visible estates* :
 Few of her *Masters*, or her *Masters Mates*,
 In her extremities, adventring ought ;
 Although their *Cabbins*, with rich goods are fraught.

The danger still increaseth ; and those few
 In place of *trust*, who to their *trust* are true,
 Perceiving all endeavours rendred vain
 By their decrease, to whom doth appertain
 That *Vessells* charge ; they labour'd seriously
 To find out an expedient, whereby
 Some other *Pilots* might be timely sent
 Their neer approaching shipwrack, to prevent.
 And, that by making of their *Canons* roar,
 They might invite help, from the *neighb'ring shore*.

The *motion* pleas'd all, save such as had
Self-ends to fear ; and, these a *faction* made
 So strong against it, that, this *Vessel*, yet
Hulls there, with many perills, round beset ;
 Not knowing (without hazard) either how
 To ride safe, tack about, or venture through
 The narrow Channell ; whose hid winding lies
 Obscured from their knowledge, and their eyes :
 And, one *dark night*, or, but one *tempest* more,
 Might wrack her on the sands, or on the shore.
 But, maugre all these hazards ; *she* at last,
 In her wish'd *harbour*, shall an anchor cast ;
 For, to the *Leeward*, lies an *unseen Bay*,
 Where, through the soft *Ouze*, run aground she may
 Without a bruize ; and, shall *recruits* take in,
 Ev'n where 'twas fear'd, she should have splitt'd bin.

You

You therefore, who conceive your intereft
To be concern'd by what is here exprest,
Praise God alone, when safe this *Ship* shall be,
For none could have secured her, but *he*.

And let not those, to whom the fable relates
Slight what this *Parable* insinuates,
Which next ensueth: for, it hath an use,
That much to their advantage may conduce.
A *homebred Lion* (of a hair unknown
In *Africa*) by being overgrown,
And dreadfull to his *Keepers*, will thereby
Awake the rage of *smother'd jealousy*,
And lose his *tail*; except between his *pawes*,
He couch his *head*, and hide his *teeth* and *clawes*;
Or *Rampant* grow; and what will follow then?
Ask those you credit, they are *Cunning men*:
Of *me* you ask in vain; for 'tis my *fate*,
Seldome to be believ'd, till 'tis too late.
But that stout *Lion* by his prudence
May easily improve this *jealousie*,
Both for the *Publike safety*, and th' increase
Of his own *honor*, also, if he please;
And I do probably presume he will,
If my *well-wishes*, have not fool'd my *skill*.

Before that time, they who have took delight
In *deeds of darknesse*, will put out the *light*
By which the *footsteps* of their *foes* are known,
And whereby they might *see* to guide their *own*:
Instead whereof, perhaps erect they shall
An *ignis fatuus*, which will hazard all.
To each man then shall *Providence* dispose
That, which for his *chief happiness* he chose:
The *dogs*, who to their vomit do retire,
And *swine* (who love to wallow in the mire)

C

Them-

Themselves with their *beloved filth* shall fill ;
And they that are *unclean*, shall be so still.

The *wilfull Adder*, who doth stop his ears,
And will not heed the *Charmer* whom he hears,
Shall feel a *voice* within him, that will shake him
Out of his dumps ; and from his deafnesse wake him,
When 'tis too late to hear what might prevent
The dint of his forewarned detriment.

The *Leaches* shall by *salt* a vomit take ;
Or els continue sucking, till they break.

The *Bubbles*, who in *emptinesse* do find
Their *pleasure*, shall be puffed up with *wind*
Till (being blown to *nothing*) there appear
No *signes*, that in the world such *bladders* were.
The *sons of earth*, who with the *Gods* make war,
Shall heap up hills on hills, till crusht they are
Ev'n by their own *Designes* ; the *Dogs* that prey
Upon their *Flocks*, and tear their wool away,
Shall *bark* no more, but only *snarle* and *grin*,
And run about the fields without a skin.

The *shrubs* and *Briars*, which more proud are grown,
Then were the *Cedars*, lately broken down ;
Among their *leaves* and *thornes*, a *fire* do hide,
Which on a suddain will consume their pride.

The *grubs* and *maggots*, but e'while so small,
So poor and weak, that they could hardly crawl,
Have got *bulk*, *strength*, *new formes*, *aspiring wings* ;
Yea dreadfull *teeth*, and *horns*, and *claws*, and *stings* :
But, by a *storm*, whereof they have no dread,
They shall consume as fast as they were bred :

Within the circuit of our *Northern Clime*
Not long before, or after these, in time,
Out of the putrified *barbed ffeed*,
Shall generated be a num'rous breed

Of

Of noyfome *hornets*, which abroad will fly,
Much mischief doing, and next winter die.

Friends poffibly may meet (our *Proverb* faves)
But *mountains* never; yet in thefe our dayes,
That *Proverb's* croft: for *hills* have often met,
With purpofe on each other to beget
A long'd for iffue; and it is believ'd
By many, that they fomewhat have *conceiv'd*
Of great *concernment*: but you'll fee the *birth*
Prove nothing, but a *moldring lump of earth*;
(As they themfelves will be, till *clay* and *duff*,
Seek better things, then to fulfill their luft:)
For none can anfwer now our expectation,
But that *great hill*, whence cometh our *falvation*.

All this from objects which are found within
Our *Britifh Orb*, hath preconjedur'd bin;
But thofe that follow next, to me appear
By things which I obferve without our *fphere*.

The blafed *Orange*, and the *crooked Vine*,
With many *trees* on either fide of *Rhine*
Shall twift together, that beneath their *shade*,
A fhelter for the *Thiftle* may be made,
Till they perceive what *curfe* is in purfuit
Of that rejected *plant*, root, branch, and fruit;
And then they'l wifer grow; left they may become
Expofed juftly to the felf-fame doom.

Mean while, the *tawny Olive* fhall affay
His roots into thofe *Vallies* to convey,
From whence it was difplanted; and effect
His purpofe, by a *Wile* which few fufpect;
Except the *Willow*, and the *Oke* forefee
What for their mutuall good fhould thought on be:
And both the *frogs* and *mice*, which are in fight,
Be wary what is watch'd for by the *Kite*.

C 2

By

By which means they shall break a *grand design*
Which is on foot, their States to undermine;
And they who of this *Peace* first movers are,
Shall of that blessing reap the greatest share.

Observe this well: if ever you shall see
(As possibly it may permitted be)
That from it *height*, the RED-CROSSE shall decline,
The *half moon* for that time shall *Northward* shine,
(With an ill influence upon the Seas)
Beyond the *Pillars* of great *Hercules*,
And *Southward* not be retrograde again,
Till that a *reascension* shall attain.
But *losses* are sometimes a gainfull *prize*;
By *over-fights*, men grow to be more wise;
And they who know not yet what may concern
Their welfare, will perhaps more wisdom learn,
When more experience makes their judgment stronger,
By suffering *losse* and *scorn* a little longer.

We, on this side the *water*, are not yet
Confus'd enough that *Order* to beget,
Which must establish us; and shall therefore
Pursue *self-interest*, a little more.
With *new wine* our *old bottle* must be fill'd,
(Endangering *wine* and *bottle* to be spill'd)
Till such as are in *powre* be pleas'd to hear
The counsell of a *slighted engineer*:
With *new cloth* our *old garment* patch'd must be,
(Whereby the *rents* made wider ye shall see)
Till every *old rag* be worn out, and then
The *Robe* so rent, shall be renew'd agen:
And they that own it, be secured more,
And much more dignifi'd, then heretofore;
If they who must compleat it make their *choice*,
By *lot divine*, as well as *humane voice*:

Where-

Whereto *self-seekers* never will agree,
Untill inforced by some *streights* it be.

But when this comes to passe, there shall appear
A *new light* shining in our *hemisphere*,
That will disperse the *clouds* and *fogs*, which make
So many crosse each other, and mistake
The way of *safety*; then we shall perceive
Our *Opposites* desire to interweave
Their interests with ours; and to have share
In that which God will for these *Isles* prepare:
Wherein if we accord, we shall possesse
Each other, and the world in Christian peace;
Till he approacheth to ascend the *Throne*,
Who must unite *all Nations* into *one*.

Then shall the *blazing Comets*, which have seem'd
Fixt stars, and been by many so esteem'd,
(Ev'n of the greatest magnitude) down from
Their heights be thrown; and more despis'd become
Then *Glowwormes*, or those *rotten chips*, that glare
In *darknesse*, as if *reall lights* they were.
Then ev'ry *single person* shall be brought
Unto his *Test*; and that which he hath wrought
Shall passe a *fiery Triall*, such as were
Made fat with *publike spoils*; and *cloathed* are
By ruining of others; will that day
Be *hungry, poor, and naked* sent away,
And rendred the scorn of ev'ry one,
Whom they oppress'd, despis'd, and trampled on.

Then they, who large *indulgences* contrive
For others, that themselves they may forgive;
Who cunning are, at *fast* and *loose* to play;
Who *take* to *morrow*, what they *give* to *day*;
Who make their *seeming favours*, means unto
Those *mischiefs*, which their *malice* could not do.

C 3

Who

Who *Spider-like*, weave *cobwebs*, with pretence
 To catch the noysome *flies* which give offence.
 When none but harmlesse *Bees* their *engines take*,
 For, through them *wasps* and *hornets* passage make.
 They, who do sacrifice unto the dead
 That wherewithall the living should be fed;
 Ev'n when they (wanting what should life preserve)
 Lie naked, harbourlesse, and like to starve.
 And then such as *innocents* cause betray,
 And justifie the wicked, then shall they
 Who add more *grease* to *fatnesse*; and where's none
 Scrap't off, the flesh that's left unto the bone.
 Then shall all these, and such like, to their doom
 With fear, with trembling, and amazement come,
 And undergo deserved punishment,
 Unlessse beforehand timely they repent:
 In which condition they may yet receive
Remission, and in future safety live.

Then also they, who now are forc'd to take
 The juicelesse apples of *Asphaltis Lake*,
 (Insted of that which was the price of blood,
Limbs liberty, and of their livelyhood)
 Shall better be rewarded; and confesse
 There is a GOD that loveth *righteousnesse*.
 Then they who have received *stones* for *bread*,
 (*Scorpions* for *fish*) shall with *good things* be fed.
 Then they, who serv'd like *Tantalus* have bin
 (With *fruits* and *waters*, which their lips and chin
 Have often touch'd in vain) shall that enjoy,
 For which they fruitlesse labours now employ:
 Yea, they who got but *gall* and *vineger*,
 When in their greatest *Agonies* they were,
 Shall see what *Sampsons* Riddle hath imply'd,
 On them, and their oppressors verifi'd:

Out

Out of their *eaters* carkasses, will meat
 Extracted be; and sweetnesse they shall get
 Out of the bones and ruines of the *strong*,
 By whom they formerly received wrong.

Then ravenous *Wolves*, shall *Lambs* and *Kidlings* feed,
 The *thistly field* shall bring forth pretious feed:
 The *Crocodile* shall tears of *kindnesse* weep;
 The *Ramping Lion*, to the crofs shall creep:
 And such things as were noysome heretofore,
 Shall make our future benefit the more.

Then, from the *buried Oxe*, will forth arise,
 A swarm of thrifty *honey making flies*,
 That shall with *sweetnesse*, and with *plenty* store
 These *Ilands*, from the *midland*, to the *shore*;
 And, spread their *floating hives* o're all the *Seas*,
 'Twixt both the *Tropicks*, to th' *Antipodes*,
 (And all without) that *blessings* which now are
 Somewhere enjoy'd, may then be ev'ry where;
 To make *preparatives* for that which brings
 Into *one body*, all disperfed things.

Other events, that seem of consequence,
 I do foresee approachings, not far hence:
 But so obscurely, that I cannot say
 (Without some doubtings) whereto tend they may
 For, far beyond my apprehension lies
 The chain of those conceal'd contingencies
 Which draw on *future things*: and that frail *glasse*
 Through which the *light*, disclosing them, must passe,
 Is so defective, that it may perchance
 Misrepresent them in some circumstance.

Yet by th' *inlightnings*, which the *sacred Writ*
 On *sanctified reason* doth beget,
 If we will weigh, confider, and compare
 Those WORDS and *works*, which *past* and *present* are,

C 4

To

To GOD and men relating; we of some
 Things *future*, may aright inform'd become.
 Yea, out of question, by *these* are foreshown
 To all intents, as much as need be known,
 Relating either to our private fates,
 Or unto *Kingdomes*, *Commonwealths*, and *States*:
 If thereto, for the right end, men apply
 Their sense in *faith*, and with *humility*.

To find what sense my *Parables* contain,
 No man that's wise, shall need his wits to strain;
 Fore'rethree years, are three moneths past the middle
 Most men the meaning of them will unriddle,
 Without an *Oedipus*; and think that he
 Who made them, had *Cassandra's* destiny.
 But these meer trifles are, respecting that
 Of whose approach I tidings can relate:
 For long it shall not be, e're that be done
 Which will cut off all tyrannies in *one*:
 Yea that which many thousands have expected,
 Hundreds of years, shall fully be effected,
 Before the *Wheel of Time*, now rowling by
 Hath past M. D. C. L. X. V. and I.
 Which numbers how to calculate aright,
 From this that follows take a little light.
 First, to begin it, you must learn to find
 What *year* the *Roman Empire* first declin'd,
 All whose Characters, us'd in *numeration*,
 Thus plac'd, according to their *valuation*,
 Explain a *mystery*: for of that *State*
 Whereto they did belong, they shew'd the date:
 And at that season 'twill compleated be,
 In which *Rome* looks for her next JUBILEE.
 My *Ridling* fit now leaves me for a time;
 And here I'll put a period to my *Rhime*.

My

My inward perturbations are past over,
My *brains* begin, by fetling, to recover
Those wits, whereby I may, like other men,
Converse; and follow my affairs agen.
My *night adventures* I have passed thorow,
And they who meet me in the streets to *morrow*
Will scarce believe how mad I was this *night*,
Untill they shall peruse what I now write;
And most of them, will then, (it may be) deem,
That others are more mad, then I yet seem.

The



The Perpetuall PARLIAMENT.

BEING

The Result of a *Contemplative Vision*, revealing a probable meanes
of making this Parliament to be both perpetuall,
and acceptable to these Nations, if they so please.

*A Paradox, though this appear to some,
Consider it, lest els, a mischief come.*

IS that design'd? then it is time to vary
My *Theme*, lest, on a suddain, all miscarry.
Riddles adieu, let clouds away be blown,
And my *Dark Lantern*, quite aside be thrown;
That e're it be too late, I down may charm
The Spirits conjur'd up, to do us harm:
For in my *contemplations* I have had
A *Vision*, which hath some discov'ries made,
And in a *plain song* I intend to sing,
How we may *concord*, out of *discords* bring,
Order out of *confusions*, and restore
That *Peace*, whose late infringements we deplore;
Where,

Where, to begin the *work*; how to proceed,
 That which is yet but words, may be a deed,
 And to declare our means of *settlement*,
 To be an *everlasting Parliament*.

It may appear, (and will be thought perchance)
 At least much rashnesse, if not arrogance,
 That I adventure to employ my pen
 Upon a *subject*, which more able men
 Have hitherto declin'd, and which of late,
 Hath ground administred of much debate,
 (And much dispute) to Counsells of renown,
 Without a full *resolve*, as yet made known:
 But these are *blasts*, whereof small heed I take,
 For *chaffe* and *feathers* only, they can shake;
 And he that all things hath at his dispose,
 Is pleased some *expedients* to disclose
 To poor and simple persons, now and then,
 Which he conceals from *wise*, and *noble men*:
 He, sometimes calls men from within the grates,
 To Counsell grave, and *mighty Potentates*;
 And they in *meeknesse* have embrac'd the same
 Without a jealousie of any shame
 Which might thereby reflect disparagements
 Upon their wisdom, from those *instruments*.

Nor is there any cause, why such as are
 Made instrumentall, those things to declare
 Which may be serviceable, should therefore
 Esteem their wisdom, or themselves the more;
 Since they have nothing, but what they receive,
 And are but *earthen pipes*, to help derive
 To others, what into themselves they take,
 Not so much for their own, as others sake.
 And if assume ought to my self I would,
 J nothing know, that arrogate J could

By

By what shall be propos'd, more then they,
Who have not to this end a word to say,
If they desire to serve you; when they shall
Meet such occasions, as J met withall.

For, as when two great *Armies*, long ingag'd,
Having each others fury so inrag'd,
That over all the fields there are bespread,
Disorders rais'd out of *despair* and *dread*;
Such renovations on the hills and vallies,
Of *charges* and *retreats*; of *routs* and *rallies*,
So loud a noyse of *drums*, and *guns*, and *cries*;
Such clouds of *smoke* and *dust* to blind their eyes;
Such *stops* by them that *slain* and *wounded* ly,
Such *throng*s and *tumults* among those that fly,
And, such *confusions*, that the *Chief Commanders*
Know not what course to take; if then, *by-standers*,
Upon a *neighb'ring hill*, shall thence discern
Where some advantage lies, which may concern
Their *friends* ingag'd; and from among them *one*
Shall (ventring down) inform them what is done;
Where their foes weakness lies; and how they may
Rally their *broken troops*, and win the day,
What great thing hath he done, whereof to boast?
Or what dishonor hath that *Army* lost,
By his officiousnesse? or what's his gains
But knocks perhaps, or woundings for his pains;
From those, it may be, of his *Party* too,
Who know not what he thither came to do.

This is my case; who for such *services*,
(And such adventures heretofore as these)
Have gain'd so little, that none needs envy
The profit which J have receiv'd thereby;
Or, those advantages J might expect,
If that which J propose should take effect;

Con-

Confidering, how many ftill there be,
To make my beft deeds mifchievous to me.

But, whatfoever fhall thereon fucceed
With what is now intended, I'll proceed,
As my *peculiar work*; and to be done
By no man, if I let the fame alone.
For, (as it by my *Journall Books* appears)
Somewhat above the term of forty years
I have been on the *hills of contemplation*,
A *voluntary Watchman* for this *Nation*.
I, oft, when none to fecond me I knew,
In times of greateft danger flood *perdue*.
I oft was pris'ner took, and did enlarge
My felf, at all times, at my proper charge.
I, more then once, to fcape my Foes made fhift,
With nothing, but my *life*, and *raiment* left;
And have perfwaded been (ev'n ever fince
J reacht the years of ripe intelligence)
That (next unto his fervice) G O D, in chief,
Gave me my being, faculties and life,
To ferve my *Country*, and to have an eye
On thofe who hindred her profperity;
And, to imploy my ftudies and my wit,
Jn fearching out what might advantage it,
Though no man fhould regard it; yea, though ftill
J *injuries* receiv'd for my *good-will*:
And this hath oft produc'd fuch fruits as thefe,
Judge me, or ufe me for it as they pleafe;
J fhall, at laft, be paid for all J do:

And, fo fhall they, who dare oppofe it too.

Having thus *prefac'd*, to anticipate
Mifcenfures, J, my *Vifions* thus relate.
When with fad thoughts J many nights and dayes,
Had over-look'd my *one*, and *others wayes*,

Confidering

Considering seriously, both what they were
 And in what posture, our *affairs* now are;
 I saw so much *confusion*, and *disorder*,
 The Chaos daily, so much widening further
 By *new confusions*, and so few, that see
 Or credit, in what hazards we now be,
 That in these overwhelings I almost
 Was swallowed up, in danger to be lost:
 And doubtlesse in those *whirlpools* lost had bin,
 But that the *clew*, by which I ventur'd in,
 Did bring me forth, and set me on a *Station*
 Where I might view them, without *perturbation*;
 With *safety* too, and with so true a *light*
 That, thereby plainly, I discover might
 From whence this Chaos springs; and by what course
 We might (if possible) drink up the source,
 Or make some such diversion, as would win
 An *entrance*, where *good order* might begin.

As I stood musing, how this could be done,
 A *voice* within me said; this *works* for none
 But him to do, who first did out of *nought*
 Bring *something*; and from *something*, *all things* brought.
 Then said my heart, LORD, though this *work*, to thee
 Belongs alone, yet instruments there be,
 By which thou workest all things here below;
 Some instrumentall means, now therefore show,
 Whereby this may be done; and, then alone
 Shalt reap that honor which issues thereon.

Instead of *vocall answer* hereunto,
 A *firm perswasion*, that it should be so
 Possesse my *soul*; and that he whosoever
 Would faithfully and seriously endeavour
 A *restauration*, either should acquire
 The full accomplishment of his desire;

Or

Or so much toward it, as might at least
 Secure him in his noble interest.
 Herewith well fatisf'd, aside I thrēw
 My own affairs, and privately withdrew
 Into my self, in season to begin
 That undertaking which I now am in;
 And whereto you, by these *long lanes* are led,
 To signifie that I've considered
 The *Propositions*, which to light I bring,
 With good *precautions*, and examining.

One *afternoon*, as on my couch I lay,
 About the *ev'ning twilight* of the day,
 My *contemplation* introduced there,
 A *mask*, that might befeem a *theater*;
 And many grave *spectators*: for thereby
 Was represented our late *tragedy*
 From that time, when the *Prologue* did begin,
 Ev'n to the very *act*, we now are in;
 With each materiall circumstance, which might,
 Be usefully presented to my sight,
 Pertaining to this *Nation*, and to those
 Who *are*, or *have been*, thereto friends or foes.

It likewise drew a *map* before mine eyes,
 Of all our past, and present miseries,
 With those *distractions*, and those *contradictions*
 VVhich do prolong or multiply *afflictions*:
 As also of each *actor* and his *actions*
 Confusedly wrapt up with their *transactions*,
 As they to me, and other men appear,
 When we do look upon them in our fear;
 Or as they passed by us day by day,
 Whil'ft we among the same confusions lay.

This *mummary* withdrew: and then me thought,
 It back again, each *part* and *actor* brought,

Di-

Distinctly represented, so that I
 Might perfectly discern with *reasons eye*,
 What in themselves they were; and that we had
 Of many things a *wrong conjecture* made.
 That some, which to our practise were commended,
 Have to our shame, and our destruction tended:
 That others, which we judged might destroy
 Our *interest*; produc'd what we enjoy.
 That wicked *projects*, otherwhile brought forth
 As good effects, as those of *reall worth*,
 (Though not without a woe, to them, by whom
Offences, and *prevarications* come)
 That some, which good appear'd, were nothing so,
 That, others, making but an evill show,
 Were (if consider'd simply) very good,
 Or, better then they seem'd, if understood
 According to the *time*, and present state
 Of these *affairs*, whereto they did relate.

A *Curtain* then was drawn aside, that shew'd
 A *Table*, whereon portraited I view'd
 A *Directory*, teaching me the use
 Of all that I had seen, with their produce:
 Which could my memory, have brought away,
 Had done this work (which I intend to day)
 Much better, then this *picking* out again,
 What their impression left upon my *brain*.

A thousand sev'rall things (some, neither fit
 For my expression, nor in season, yet
 To be divulg'd) were brought as in *procession*
 Before me, in an orderly *progression*.
 Sometimes confusedly, there pass'd by
 Strange *Apparitions*, which away did fly,
 E're I could well discern them; or my *thought*
 Take notice, to what purpose they were brought.

D

Some-

Sometimes *bright shinings* from a light I had,
 Which cheer'd my *heart*, and made my *spirit* glad.
 Another while, a *darknesse* me furrounded,
 Which, all my *notions*, for a time, confounded,
 And sadned so my *spirit* by privations,
 That I well neer lost all those *observations*
 Which I had made sometimes appear'd to me
 Such things, as in our *Antimasks* we see
Ridiculous, and worthy laughing at;
 Sometimes *things terrible*, and after that
Appearances, which promised to some,
 Much *comfort*, *peace*, and *happinesse to come*;
 And so the *Vision* vanish'd, and the *day*
 By that time to the *night* had given way.

But by *what represented* thus hath been,
 By well considering what I have seen;
 (By *spelling out*, what every character
 Held forth, and what things evidenced were
 By *readring all together*) found hath bin
 Where that *great work* must first of all begin,
 Which may make up our *breaches*, when thereto
 Our selves we settle, as we ought to do.
 In brief, I saw, that in the *settlement*
 And *constitution* of this *Parliament*
 Upon a just *foundation* laid with speed,
 A course of *restauration* might succeed;
 And draw on by *degrees*, a means to bring
 Into *right order*, ev'ry other thing
 Conducing to our *Weal*; and if we take
 That way whereof propofall I shall make,
 I dare adventure, if it do not thrive,
 To lose my head, or be inter'd alive.

I have attain'd assurance (and without
 So much as any shadow of a doubt)

That

That by this *Parliaments* misconstitution
 We are incapable of that fruition
 Which we expect; that for the most part thence
 Proceed the causes of our indigence
 And myseries; and that 'tis naythelesse
 The *chief*, or *sole means* left of our redresse.
 Ev'n this in being now, this which men seek
 To bring into contempt, and to dislike.
 This, which they (justly too, in some respect)
 Have laboured to make of no effect,
 And to annihilate, as if thereby
 (And thereby only) they should perfectly
 Enjoy their full desires, and be secur'd
 From all the troubles hitherto indur'd.
 Ev'n by this *Parliament*, God will effect
 That future settlement which we expect,
 If we too long delay not the pursuit
 Of an impartiall rativall recruit.

For though the body of it being made
 Of many members, hath among them had
 (And hath yet) overmany so corrupted
 That they have not alone much interrupted:
 The activenesse of those that have been found,
 But are oft likely also to confound
 The whole at once, by seeking how to please
 Their *lusts*, or *friends*, or how themselves to ease:
 Yet by their faithfulness, who have been true
 Unto their trust, and active to pursue
 The *publike interest*, redeem'd we are
 From that captivity in which we were;
 And many things enjoy of him esteem
 (Though by some wants, *enjoyments* lesse do seem)
 Whereof we had e're this been quite dispoil'd,
 If they in their endeavours had been foil'd.

D 2

If

It therefore were an Act of *Tyranny*,
 (Of high injustice, and of cruelty)
 To wrap up these, with those that have misdne,
 Because some fail, to have respect to none;
 But cast off all at once, and from us thrust
 With men unrighteous, those that have been just.

For if we weigh things well, it is their praise,
 That they have marched through uneven wayes,
 (Oft, ill accommodated) and have long
 Opposed without wearineffe, a strong
 And cunning enemy; that they have bin
 Affail'd by some without, and stob'd within
 By *bosome foes*; that they were lamed too,
 In their own *limbs*, yet forward still did go
 With perfeverance: and that also they
 Stand for us in the gap, ev'n to this day;
 It is their glory, rather then their blot,
 Though their good purpose they accomplish not.

It is from these that we denominate
 This *Parliament*; in them is lodg'd the fate
 Of this *Republike*; yea, what e're it seem,
 This, as I said, is that which must redeem
 Our late lost honor; and if e're this shall
 Dissolved be, down all our *Structures* fall,
 Not to be rais'd, without the cost of more
 Then hath been spent upon it heretofore.

For what should keep it up? can wise men think,
 They shall uphold it, that it may not sink,
 Whom these depute? who while they do subsist,
 Preserve, with much care, their own interest?
 Can any of us, reasonably believe
 The power which to their *Substitutes* these give,
 When they themselves are outed, shall be able
 To keep up strongly, that which is unstable,

Un-

Untill a *Phoenix*, yet unhatch'd arife
 Out of their afhes, with renew'd fupplies?
 When, having far leffe power, and leffe efteem,
 (As being an extraction out of them
 Who are prejudicated) they fhall contend
 With thofe *immergencies*, that may afcend?

But, grant it poffible, what way fhall we
 Contrive, whereby this power diffolv'd may be
 Without a *force*, that may indanger more
 Our *fafety*, then it hath done heretofore?
 (Since by a Law, it was perpetuated
 Which is not rafhly to be *abrogated*;
 And which without inforcement, can by none
 Repealed be, fave by *it felf* alone?)
 It were not rationall we fhould petition
 That they now fitting (weighing their condition)
 Diffolve it fhould, till they can be affured,
 How they may for the future be fecured,
 For giving their *intrufted power* away,
 To thofe they know not; or, to fuch as may
 Ruine both *them*, and thofe too, for whose fake,
 They ferv'd, that reafonleffe refolve to make;
 Yea, fhould they leave to fuch *uncertainties*,
 (And, to fuch hazards, as might thence arife)
 This *Commonwealth*, it were an Act unjuft,
 And, an unanswerable breach of truft.

This Parliament, though (by and for our fin)
 Her *vigorous aétings* have delayed bin,
 Through thofe *obftructions*, which it long hath had,
 And, is by many foul *befpatterings* made
 Unacceptable; though, that it fhould raigh
 O're them, the *sons of Belial*, do difdain:
 Although, fome alfo (without caufe) have thought
 That, to defame it, *I my felf*, have fought

D 3

(Be-

(Because thereto mifunderftandingly,
 They fuch *inveftives*, and *reproofs* apply,
 As were intended only againft thofe,
 Who feeming to be *friends*, were fecret *foes*.)
 Yet fince it firft begun (ev'n all along)
 I have perceiv'd what *works* thereto belong,
 And ever had a care how to prevent
 Their *scandall*, by a plain diftinguifhment
 Of *Doves* from *Crowes*, and of mens *private factions*,
 From *publike*, and *authorized tranfactions*.

For as that man, who can nor hear, nor fee,
 And half whose limbs, corrupt and rotten be,
 May poffibly be all the means referv'd,
 By which a *noble houfe* may be preferv'd
 From *extirpation*; fo, how bad foe're
 This *Parliament* may be, (or may appear)
 I am affur'd, by many a circumftance,
 It is that means by which GOD will advance
 This *Commonwealth*, unto that *settlement*,
 Which may accurfed *Anarchy* prevent,
 If thofe *conditions* be not long neglected,
 Whereby our happinefs may be effected.

As heretofore, when *Sarah* was bereav'd
 Of that which gave her hope to have conceiv'd,
 She, naytheleffe, obtain'd a lovely fon,
 In whom a *num'rous Off-fpring* was begun:
 And whence did fpring that *light*, and that *falvation*,
 Which is the happinefs of ev'ry Nation;
 Ev'n fo, when we had wanted many a year,
 The likely *Symptoms* of enjoying here,
 Another *Parliament*; yea when a ftop
 Was raifed and proclaim'd, againft the hope
 Of fuch a mercy, when nought did appear
 But that whereby difpairs increafed were:

VVhen

VWhen *Tympanies* had fwołn our *Saraks* womb,
 And made it rather seem to be the *Tomb*
 Of *dead things* only, then to quicken ought,
 VWhich for our comfort could from thence be brought;
 Lo, then, (and not before) it did conceive
 A son of *Consolation*, to revive
 Our drooping hearts; and which, if *faithlesnesse*
 Deprive us not of what we may possesse,
 Will free us from all *tyrants*, and restore
 Those *rights* which they usurped heretofore :
 And not restore our *liberties* alone,
 But propagate the blessing here begun,
 Throughout the world, untill all other *Nations*
 Are freed from their *Oppressors* usurpations.

Before the *sons of Jacob* entrance found
 Into their *promis'd Land*, they had a round,
 Or Progres to fulfill, and many years
 They in the *Desarts* were *Probationers*,
 By sev'rall *hardships*, thereby to improve
 The *seeds of faith*, new sown at their remove
 From *Ægypt*, and by *signs* and *wonders* shewn)
 To make unto themselves their frailty known.
 But they at each restraining of their lust,
 Brake forth into repinings and distrust;
 Yea into flat *rebellions*, into rearing
 Of *Idols* (when his Law GOD was preparing)
 Into a wicked cauflesse murmuring
 Against the means of their delivering
 From *Ægypt's* triall; and into wishes vain
 That they might thither back return again.
 For which of many hundred thousands none
 Enjoy'd the *promis'd rest*, but two alone.

And we are juſt like tkem; yea, we have done
 Since God, to bring us from our *thrall* begun,

D 4

The

The very same things in the *wilderneffe*
 Of our *Probation*, and our carkasses
 Shall there be left, unless we do betimes
 Make an *attonement*, for our passed crimes;
 And with unfainedness that *course* pursue
 Which leads unto the rest, that is in view.
 So shall our Leaders, likewise, who comply
 With such *transgressors*, and unsanctifie
 Their power: so shall, moreover, those
 Who with our *Dathans*, and *Abirams* close
 In their conspiracies, and quite from all
 Their likely hopes, and present glory fall.
 For on *conditions*, (as King *Jehu* had
 His *Throne*) the peoples heads, they have been made,
 And if they shall from those conditions swerve,
 They must expect the portion they deserve.

Let them endeavour, therefore, how they may
 Remove that *fear* and *jealousie* away
 Which doth possess the people, and withdraws
 Their *good affections*, with apparent cause:
 Let *those*, (ev'n *those*, who have among the rest,
Been least to blame, and have deserved best)
 Consider, that by such as carelesse are
 Of those great *burthens*, which they seem to bear,
 The *weight* increaseth, and, that they so fast
 Decrease, on whom their weightiness is cast,
 As will e're long o'rewhelm them, if with speed,
 They do not to some remedy proceed.

Let them take notice, that the people rage
 At their *delays*, as likely to engage
 In some *disorderly resolve*, unless
 They see that follow'd with more seriousness
 Which they desire; either a *Par'lament*
 New made, or somewhat that's equivalent:

For,

For thereby, they conceive, (and that thereby
Alone) their *sufferings* may have remedy.
And somewhat to that end (although not fo
As moſt would have it) may be fit to do.
Yea, if I have not miſadviſed bin,
Our cure muſt with the *Parliament* begin.
Aſſiſt ye therefore, to promote the ſame,
Left ye partake with ſinners in their ſhame.

There is a courſe, whereby without diſgrace,
Or *danger*, you may bring that *work* to paſs,
And free your ſelves from that great coſt and pain,
Which without *thanks*, or *profit* you ſuſtain;
Afflicting others too, by thoſe *confuſions*
Which are increaſt by your irrefolutions.
Untill a better, therefore ſhall appear,
Be pleaſed that *expediment* to hear,
And, if of thoſe *preventions*, or that *good*,
It promiſeth, you find a likelyhood,
Take heed, that no ſelf-intereſt, divert
That *Approbation*, whereunto your heart
Inclineth you; for God will find it out,
And croſs the *counter-work* you go about.

In *England*, and in *Wales*, there is a *Shire*,
For ev'ry *week* that's numbred in the year.
By *twelve*, according to the *moneths* divide
The *Counties*, with their perſons qualiſ'd
For *Knights* and *Burgeſſes*, proportioning
As neer as may be, to an equalling
The *number* of the *whole*, ſo, or ſo many
Unto each *moneth*, without omitting any.
Aſcertain then, the *moneth* and *day*, wherein
Each *twelfth part* an *election* ſhall begin;
(The *middle of the week*, appearing beſt
As being furtheſt from the day of *reſt*)

On

On each first *Wednesday*, of each moneth, let those
 By whom their *Deputies* are to be chose,
 Respectively convene in ev'ry Shire,
 Upon that *moneth*, and *Wednesday* ev'ry year,
 Which is to them assign'd ; and having chosen,
 (At *moneths* end) let each *twelfth part*, of the dozen,
 Send up their *chosen men*, to represent
 Their *Shires* and *Boroughs* in the *Parliament*:
 And on that very day, in which they come,
 Let all their *Predecessors* give them room.

Thus one *moneth* some; and *moneth* by *moneth* for e-
 Let each *twelfth part*, still orderly persevere (ver,
 To take a *turn*, till ev'ry share hath had
 A *moneth* in ev'ry year; and having made
 Their *choice*, let them still *enter* and *withdraw*
 Successively, by a *perpetuall Law*,
 No man a *place of trust*, supplying there,
 At one *election*, longer then one year.

Thus, as the *Thames*, doth still continue *one*,
 And is the self-same river, though there run
 A new supply of waters ev'ry day
 Along the channell, so continue may
 This *Parliament*, by annuall supply,
 To be the self-same everlastingly,
 With very little charge or molestation
 To those who *chuse*, or represent the *Nation*.
 Thus may this *Parliament*, be both together
Successive, and perpetuall; yet neither
 Enjoying such a *perpetuity*
 As can occasion future *tyranny*,
 Or present *grievances*; nor that *succession*,
 Which may bring danger by an *intermission*:
 But make that *constitution*, which will add
 All power, which may from both of them be had,
 Ei-

Either to compasse, what good men affect;
 Or to prevent the mischiefs they suspect,
 What I intend may plainly be conceiv'd;
 And to that end, some things may be contriv'd
 Much better, if your wisdom shall refine
 The rudeness of my profered design;
 And by authority, some *rules* provide
 Whereby th' *elected* may be qualify'd;
 And their *Electors* too; for 'twere unjust,
 In things of this *concernment*, those to trust
 Who have disturb'd our *Peace*, untill a time
 For their *Probation* be allotted them:
 And till they likewise, by some good desert,
 Make manifest a *reconciled heart*,
 Attested, and approved by those *Judges*,
 Who shall suspend their former *priviledges*.

And since, ev'n they who are the best affected
 To *Publike welfare*, often have elected
 Such as deceive their hopes; since ther's no eye
 But GODS, that sees the hearts hypocrisie:
 Since it appeareth in the best *Record*,
 (Ev'n in the *volumes* of the *sacred Word*)
 That *lots* were needfull in the choice of those,
 On whom they did a *Supreme Trust* impose:
 Yea, since, ev'n when the purest *Congregation*,
 In all the world, had with deliberation,
 (And from among the most approved men,
 Which to their knowledge liv'd among them then)
 Elected *two*; a *lot* was also cast,
 That GODS *Election* might on theirs be plac'd,
 To send forth him, who was to be employ'd
 In executing of the place then void:
 Since also GODS *Election*, joyn'd with our,
 May *peradventure* on the *Elected* pour

New

New gifts; since we by doubtlesse warrantie
 May with that antient *President* comply:
 Since it will probably give good content
 To prudent men, and may oft times prevent
 The *choice* of those, whom for sinister ends,
 A numerous *corrupted Party* sends:
 Why may not? nay, why should not *two* be chose
 For ev'ry place that's void, and *one* of those
 Be sent by *lot*? that GOD may have a *voice*,
 And joyn with men in making up their *choice*?
 Since they, who must this *Nation* represent
 Are GODS *Vicegerents* in the Government,
 As well as our *Trustees*? who would not more
 Confide in such a *choice*, then heretofore
 They did in others? or, then they will do
 In them, who shall not now be *chosen* so?

Why was it not? why should it not be thus,
 If this the *Kingdome* be of GOD WITH US?
 But that *self-seekers* find, were this admitted,
 They by *reputed fools*, should be out-witted?
 And get no *Inlet*, others to devoure
 Hereafter, by an evill gotten power?
 Yea, wherefore hath the *lot* been from among
 All our *Elections* kept away so long,
 But that *Usurpers*, and *Intruders* know
 It would their *Kingdomes* wholly overthrow;
 Make them afraid, that CHRIST would raig'n indeed
 Among us, (as they sometimes hear and read)
 And that they should hereafter never come
 To revel (as they have done) in his room:
 Nor will they, doubtles, if this take effect,
 Except it be our failings to correct;
 When GOD shall by permission for our sin,
 Reject the *lot*, and let a *Knave* come in.

If

If therefore some *Provision* might be made,
 That we should *lots* to our *Elections* add,
 A great security would thence redound,
 And much contentment therein might be found.
 Moreover, as an *out-work* pertinent
 Remissioners in *Electors* to prevent,
 (Upon whose due performance much depends,
 Which to the *publike* woe, or *welfare* tends)
 It were not labour lost, if whensoever
 To execute that duty we appear,
 Some short speech might be made, or *cautions* read,
 Whereby it should be offered to our heed,
 How much it will concern us, to take care
 What *choice* we make, and what the dangers are
 Which may ensue; left for sinister ends,
 (For fear of *great men*, or to please our *friends*)
 We may displace our *trust*, and cast away
 Our selves, and all, for ever, in one day.

To which intent, our *Orator* should show
 What *trust* it is, which we that day bestow:
 What *benefits* may gen'rally arise
 By chusing men *couragious, honest, wise*,
 And fearing GOD; what *perills* will ensue
 (Which by forepast *examples* he may shew)
 If *cowards, fools, ungodly men, and vitious*,
 Or to the *present Government* pernicious
 Elected be; he likewise may declare
 How *qualifi'd* such persons should appear,
 And warn them, that they never do unhallow
 Their *choice*, with any such as these that follow.

*Men over-talkative, and loving much
 To hear themselves speak*; for not many such
 Can keep or give good *counsell*; and they'll prate
 Much precious time away, in vain debate.

Your

Your *common Gamesters*: for, they are unjust
 Unto themselves, and them we should not trust
 With other mens *estates*, who have been known
 To lose, or hazard, desperately their own.
Men to their pleasure overmuch addicted,
 For *Publike works*, will be by these neglected.
 Such as apparently are *Avaritious*,
 Or of *Promotion greedily ambitious*:
 For if their ends thereby acquire they may,
 These may be hir'd, their *Country* to betray.
Such as indulge their lust, and famed are
In their uncleannesses to persevere;
 For they will leave their Charge, to please their whore,
 And shame their fellows, if they do no more.
 Of *irreligious persons* make no choice,
 For these will very seldom give their *Voice*,
 But in the *Negative*, to any motion,
 That may be for advancement of *Devotion*.
Chuse none who are defam'd in any kind,
As being vitious; for these means will find
 To hinder all *enactings*, which restrain
Ill manners; or to *sober life* pertain.
Elect not children: for it is unfit
 That in our *Supreme Counsell* they should sit,
 To Vote in *Grand Affairs*, whom *Law* restrains
 From managing, what to *themselves* pertains.
Chuse none, who are observed to withhold,
 Their *long due debts*, when they discharge them could;
 Or *outlaw'd persons*; for, unfit are they
 To make our *Lawes*, who will not *Lawes* obey.
Chuse none, who shall *solicite*, or propose
 That they for your *Law makers* may be chose;
 (And their *Electors*, by the old abuse,
 Of *feasting*, wine, and *banquetings* seduce:)
For

For they, who shall uncalled, themselves advance
To that *great work*, have much more *arrogance*
Then *worth*; and it is also ten to one,
They for themselves, have something to be done.

And lastly, take good heed, that none get in
By your *Elections*, who have active bin
Against this *State*, till you, of them have had
Good proof, whereby secure you may be made:
For he that hath into subjection brought,
A *Thief*, who on the way, to rob him sought,
And straight way trusts him, with his *sword* and *horse*,
Takes not a very safe, or prudent course.

This being done, (as in preceding ages)
Let those who are *Elected* have their wages
Well paid, and rendered proportionable
To what the times require, to make them able
To serve their Country in the *Parliament*
Without their private cost or detriment:
For both our *Lawes*, and *equity* requires,
That *Labourers* should be allow'd their hires:
Yea, 'tis a kind of *bribery*, in those
Who offer, without *wages* to be chose;
And *Boroughs*, which unable seem to beare
That *charge*, not worth the representing are.
Beside, their *choice*, is (for the most part) made
By some *Malignant Stewards*; or, or'e aw'd
By misaffected *Landlords*, to the wrong
Of what to them, with others doth belong:
And their *objections* are but *cavillings*,
Who shall alledge, that these *establishings*
Infringe their *Antient Right*: for, be it known,
The *Commonwealth* no *priviledge* can own
Destructive to it *self*: much rather, we,
Who now, by *Conquest*, reinvested be

With

With what was lost, are bound to settle it,
 Not as our foes wish, but as may befit
 The present, and the future preservation
 Of *safety, peace, and freedom* to this *Nation*.

Moreover, as upon the *House of Peers*,
 It was the custome, in preceding years,
 That there the *Sages of the Law*, attended;
 To whose debate such *points* were recommended,
 As to the Law related; so, let some
 Selected be, and summoned to come
 To whom each matter questioned relates,
 To be advis'd withall, in their *debates*,
 As needfull it shall seem; whether the cause
 In *controversie* shall concern the *Laws*,
War, Merchandize, or whatsoever may
 Require their best experience on the day
 Thereto assign'd: that ev'ry work begun
 May by it proper *instrument* be done.
 Which will prevent much *doing*, and *undoing*,
 And make *new comers*, in short time, as knowing,
 As they that have fate long, and finish more
 In *three weeks*, then in *three moneths* heretofore.

These *outworks*, will much strengthen, and secure
 The *works within*: yet that they may endure
 All sieges, underminings, and scaladoes,
 Battries, assaults, and stormings, with Granadoes,
 By foes without, and treacheries within,
 To build a *Cittadell*, let us begin
 Upon some *Fundamentalls*; and provide
 They may for ever, unrepeal'd abide.

Let it inviolably be decreed,
 That *Cities, Shires, and Boroughs* do proceed
 Once ev'ry year, upon the time assign'd,
 (On penalty of being deeply fin'd)

To

To make *Elections*; that we never may
For time to come, be headles for one day.

Let it be *everlasting banishment*
To him, who shall to change this *Government*
From being a *Republike*, motion make:
And to act further if he undertake,
Let it be death, with totall confiscation
Of his *estate*, without commiseration;
Unless the great Disposer of all things,
(Who, as he lifts, sets up and pulls down Kings)
Shall thereto by a conquering *power* compell;
And, not to do it then, were to rebell.

Whoever with the *publike Treasury*
Shall stand intrusted; and doth knowingly
Defraud the *Commonwealth*; or shall purloine,
(Whether it be in *goods*, or *ready Coyne*)
The worth of *twenty ounces in pure plate*,
Let it be los of *life*, and of *estate*.

Whoever this *Republike* shall betray
Maliciously, or for advance or pay,
Resigne his *Trust*; or cowardly give up
What he had means to keep, or likely hope;
Let it (when prov'd) be *death without reprieving*,
Or any hope of temporall forgiving.

Whoever shall from any *foraigne State*,
Or *Prince*, take pension; or negotiate
With them, or with their *Agents*, when they are
With us in *Treaties*, or in open war,
In *State affairs*, unless the *State* gives leave;
Let him, without a *pardon*, death receive.

Above a *moneth* together suffer none
To sit hereafter in the *Speakers* throne,
On some great penalty: Because thereby
Both *publike wrongs*, and *private injuries*

E

May

May be occasioned. Impose the like
 On him that shall absent himself one week
 From *Parliament*, without a good cause shewn;
 Or, that without leave shall depart the Town.
 Let some *appearance* every day be made,
 That this *great Body* never want a *Head*
 That's visible; and to prevent what may,
 Unthought upon, befall us in a day.
 Yea, on the *Sabboth*, for an houre or two,
 Convene: for, 'tis a *Sabboth-work* you do:
 And *Venice*, hath by long experiment
 Found, that this Caution may be pertinent;
 Nor will it over-burthenfome appear,
 When they are to continue but one year.

Let none in *Parliament* have toleration
 To mention ought to their *disreputation*,
 Who absent are; except they undertake
 Of what they shall aver good proof to make,
 On pain of an *expulsion*; or, permit
 An *Intimation*, likely to beget
 A misconjecture, to the injury
 Of him, that is not present to reply:
 But let th' *Accusers* and their *Accusations*
 Be known, that those may have due vindications
 Who are traduc'd; For, no man should enjoy
 A *priviledge*, his neighbour to destroy.
 Moreover, lest the *Parliament* become
 (By multiplying Suits) more burthenfome
 Then all those other *Courts*, of whose oppressions
 We have complain'd, (and render our conditions
 Less curable) let it admit no Cause
 But such as hath no remedy by Lawes
 In force; or, for a *non-fruition*
 Of *Iustice*, by their *partiall execution*.

For,

For, by removing of such *grievances*,
 And to provide against *immeregencies*
 Which may occur (both in affairs *abroad*,
 And here at *home*) they will have still their load.
 If not: the being of a *Parliament*
 Thus constituted, doubtles, will prevent
 So many mischiefs, that it will return
 Large recompences for all charges born.

Let it *expulsion* be from thence, for ever,
 With some great *mult*, for any whosoever,
 That, as a *Member* of the *Parliament*,
 Shall sit two years together; yea, though sent.
 And, let no *Lawyers* practise for a Fee,
 Or plead, whil't of the *Parliament* they be:
 Or any, who there siteth as a *Peer*,
 Be *Judge* of any *supreme Court* that yeer;
 Or, during that *imploymment*, execute
 A Place, permitting not a *Substitute*;
 That, in *Appeals*, none may infringe the *Lawes*,
 By being *Judge* and *Partie* in one Cause.

And, that to all men, *justice* may be done,
 Among your *Fundamentalls* make this *one*;
 That whatsoever shall be taken from
One, few, or many (through all times to come)
 In *publike wants*, and *dangers*, be repaid
 By *equall Taxes*, generally laid:
 And, that they shall not *make*, or *abrogate*
 A *Law*, diminishing one mans estate
 More then anothers, without recompence,
 On whatfoe're occasion or pretence.
 Yea, let all mens estates reduced be
 To lesse then *forty shillings*, *yearly Fee*,
 Rather then *friend* or *foe*, should justly say,
 The *publike faith* were broken, any way.

E 2

Which

Which would enrich us, and *innoble* more
 Then, if our *hills of chalk*, were *silver Oar*;
 Our *sand* pure *gold*; our *pebbles, pearls* of *price*,
 Our *fields* as fruitfull as old *Paradise*;
 And, ev'ry *son*, which forth each *mother* brings,
 As *Prince*, or *Lord*, and all their *Fathers Kings*.

Then to prevent, the drawing those together,
 Who, for *by-ends*, would fortifie each other;
 Let him that place in *Parl'ament* supplies,
 Who shall by *letter, word*, or otherwise,
 Either *contrive, sollicite*, or *propose*
 Another, during that time, to be chose,
 Be from his *Trust*, exiled with disgrace,
 Never to be admitted, to that place.

And, that all *Fundamentalls* ratifi'd
 In *Parl'ament*, for ever may abide
 Inviolated; let no man be sent
 A *City, Town*, or *Shire*, to represent,
 Till by *Indenture*, under hand and seal,
 He stand ingaged to the *Common-weal*,
 And his *Electors*, that by no endeavour,
 He shall *repeal*, or any way for ever
 Weaken these *Fundamentalls*; but assay,
 At all times, to enlarge them what he may:
 For, *Parl'aments* (as heretofore our *Kings*)
 Are but *Trustees*; and therefore in such things,
 As to the publike damage may redound,
 As well as they, shold Act within some bound.

By these *provisions*, (with some other such
 Made *Fundamentalls*, we might very much
 Advantage this *Republike*; and as far
 As *humane industries* enabled are,
 (To promise *safety and establishment*)
 Secure from change the *present Government*,

Till

Till men may dry-shod walk upon the sand,
 From *Deal*, and *Dover*, Cliffs to *Callis* strand;
 Or, *Penmin Maure*, be set on *Snow-down* hills,
 And, *Time* unto their *springs*, turns back the *rills*.

This, would be like the *river*, wherewithall
 The *Tyrant Queller*, clens'd th' *Augean stall*,
 (As *Poets* feign) and wash away that foil,
 And bloud, and filth, which doth our beauty spoil.
 By *these means*, we might both in one, contrive
 A true *successive Representative*,
 Compleated in a safe *establishment*,
 For ever, of the self-same *Parl'ament*,
 Producing all their just desires together,
 Who seek the *one*, or who desire the *other*;
 And with prevention of all harms, that may
 Be feared, by the one or other way.

By *these means*, we shall never be without
 A *Supreme power*, or live in any doubt
 Of *harmfull change*, if wisely we pursue
 This *course*; and to *our selves* continue true.
 By *these means*, there will still be an *appearance*
 Sufficient, to keep up a perseverance,
 In all *great undertakings*, with due order,
 And with such quick dispatch, the suits to further
 Of men oppress'd; that, they may hope to see
 Those *plaints* determin'd, which yet endless be;
 And never will have end, till *wit* or *force*,
 Reduce us unto this, or some such *course*.

By *this expedient*, they that are in *place*
 At present, may resign without *disgrace*
 The *Trust* they have, to take awhile their ease,
 (Or follow their affairs, as they shall please)
 And after *one year*, back perhaps return
 To reassume the burthens they have born.

E 3

Here-

Hereby, a likely means will be contriv'd
 Of that *security*, which is deriv'd
 From *many Counsellors*: and, distribution
 Of *burthens*, will make easie execution;
 More quick, yea, and more cheap dispatches too,
 For those, who shall have ought with them to do.

By *these means*, if, a *worthlesse Member* come
 Among our *Worthies*, to supply a room,
 His heart may changed be; whereas, now, they
 Who came in honest, are oft drawn away
 From their first *Principles*, with them to close,
 Who, mean to gain, what e're the *Publike* lose:
 Or, at the worst, he must from thence be gone
 Before much *mischief*, can by him be done.
 And, such as do confederate and plot
 That, for themselves, advantage may be got,
 (Though to their *Countrys* los, and *neighbors* wrong)
 Shall want the *time* and *means*, which doth belong
 To such *contrivements*, as are frequent now,
 When, most, each others *minds*, and *interests* know:
 For, by *new Parties*, monethly, coming in,
 They'll *break*, as fast as they to *knit* begin;
 And, *Gins*, which heretofore effects have took
 By *kindred* and *alliance*, will be *broke*.

By *these means*, they, who do command, to day,
 Shall learn again to *morrow*, to *obey*.
 Many, shall be encourag'd to enable
 Themselves, in publike, to be serviceable;
 And, in few years, some thousands more then now,
 The *common interest*, will learn to know;
 And, how they may advance it, when they come
 From that *grand School*, to live again, at home;
 And, think themselves, oblig'd, ev'ry where,
 To further it, as well as fitting there.

By

By *this means*, ev'ry man, within his *Orb*
 Shall be restrain'd; and none have power to curb
Supreme authority; or, to aspire
 By his ambition to a *Station* higher
 Then shall be *safe* to all, and judg'd fit
 For this *free State*, with prudence to admit:
 Nor shall the *daringst tyrant* in the land
 Presume to move a *tongue*, or lift a *hand*
 Against that power; or *plot*, *vent*, or *conceal*
 Ought which may damnifie this *Common-weal*.
 Yea, by this *means*, we calmly shall reduce
 The *Parl'ament*, unto it genuine use,
 Without advent'ring what may intervene
 By *Intervalls*; and, what hath feared been
 (Not without cause) by hazarding to call
 A *new one*; or, by an *additionall*
Supply to *this*; as now *affairs* relate
 To home *designs*, and *our next neighb'ring State*:
 But, if we fail in any *circumstance*,
 Here mentioned, we never shall advance
 The *Publike interest* to that effect,
 Which by this *Parliament* we might expect;
 Nor scape that *tyranny*, which is design'd
 By *those*, who are contrarily inclin'd:
 For, they that would be *tyrants* (knowing those
 Who did the *Regall tyranny* oppose
 Still zealous, for the *peoples liberty*)
 Will to effect their purposes comply
 With any party; and, then, by *displacing*,
 By *disenabling*, or els by *disgracing*
 The *well-affected*, at last, compasse that
 Which is by them, in secret aimed at,
 (Unlesse prevented) and involve us more
 In *servile slaveries*, then heretofore.

E 4

Thefe,

For, doubtless, most of those who did befriend
 The tyranny of *Kings*, will to that end
 Adhere to these, in hope by doing thus,
 To be reveng'd at last, on *them* and *us*.
 These are no such Propofalls, as may hatch
 A *Cocatrice*; or, be abus'd to catch
 A *private interest*. No *impostures* are
 Beneath a fair pretence obscured here:
 Nor doth their *Author* act the *Mountebank*
 To any end: For, he expects not thank
 For ought by him design'd; nor, cares for more
 But to discharge the debt upon his score;
 And (if occasion be) to find a *gap*,
 Through which, without a *mischiefe*, he may scape.
 Which, if he do, he will confess, 'tis more
 Than ever he could boast of heretofore;
 Or, any other, who thus interrupted
 The *wilfull practise* of a *power corrupted*,
 Unless that GOD, whom nothing can withstand,
 Secur'd him, by an over-ruling hand;
 Or, by a miracle did change their heart,
 As when he did great *Nineveh* convert.

This is the sum of that, which I remember
 Kept me awake, some nights of this *November*,
 When my *affairs*, which then at hazard lay,
 Had tir'd in vain my body all the day;
 For, my *necessities* requir'd the one,
 My *conscience* cry'd, the t'other must be done;
 And, if, now ought the worse thereby I fare,
 My *lot*, as I am able, I will bear.

Much more was represented to my view,
 Which I am unprepar'd (as yet) to *shew*,
 And you to hear: but, if I had a *pen*
 As acceptable, as some other men,

And

(And undisturb'd) it might produce perchance,
 That, which the *Publike weal*, might much advance:
 Or, had I but a volubility
 Of *tongue*, to help my *fluid* memory;
 Or, durst declare my *thoughts*, e're them I see
 Array'd in *words*, that, weigh'd they first might be:
 Yea, could I *speak*, as many now can do,
 More in *one hour*, then they e're thought in *two*,
 (Or, then I can be understood in *three*)
 Much more esteem'd would my *Proposalls* be.

Here I had fixt, but, that there comes to mind
 A *supplement*, remaining yet behind,
 Of somewhat represented, as relating
 Unto this *Parliaments* accommodating,
 With due *conveniencies*; and with supply
 Of things pertaining to the *Majesty*
 Of *Supreme Senates*: For, though, doubtless, they
 Are best adorned, who themselves array
 With *holiness*; though, they have most renown
 When *righteousness* and *mercy*, is their Crown:
 And, though the dignity of *Governments*,
 Consisteth not in outward *ornaments*,
 Or, neat *accommodations*; yet, the *wise*,
 Having regard to mans infirmities,
 Did in all ages, by their joynt consents,
 Add to *essentiall things*, such *accidents*
 As might to those men, make their worth appear,
 Who could not see, what in *themselves*, they were:
 And, that they who discern'd it, might not find
Discouragements, in that which is *injoyn'd*,
 To which end, we prescribe unto the sick,
 A *gilded pill*, and trim with *Rethorick*,
 Our *Arguments*, thereby to palliate
 What, we to others would insinuate.

And

And, to this end, were tipifi'd to me,
Some things, which will, perhaps, hereafter be.
 Mark them, if they be worth your heed: if not,
 Let them be pass'd over, as forgot.
 Methought, I saw WHITEHALL, new model'd out;
 With *Tow'rs* adorn'd, with *strong walls* fenc'd about;
 With *buildings*, having much *variety*
 Contriv'd into a neat *conformity*
 Of *fair aspect*, and duly beautifi'd
 With *Gardens*, *walks*, and with what els, beside,
 Did render it magnificently fit
 For their abode, who did inhabit it.

Beside the *Fabricks*, destined unto
 Meer *publike use*, and *common works* to do;
 As, in the *Firmaments* wide Orb, there are
Twelve mansions; so, *twelve structures*, saw I there,
 In each of which (as in the *Zodiake*,
 The *twelve celestial signs*, their Stations take)
 The *Senators*, who *moneth by moneth*, vvere chose,
 Had their distinct abodes; each one of those
 In *lodgings*, by himself; yet, altogether
 In one *pile*, vvho, in one *moneth* vvere sent thither:
 That, for conveniency they might be neer
 On all occasions; and, that ev'ry *Shire*,
 Might thereby find the easier *addresses*,
 And, quick dispatches in their businesse.

A *constant Table*, of one meal a day,
 Was there prepared for a frugall pay,
 That none might be compelled to stray forth
 To places unbeseeming men of vvorth:
 And, all things pertinent to preservation
 Of *health*, vvith ev'ry fit accommodation,
 Was there contrived, so, as they might
 Purfue the *Publike service*, vvith delight.

No

No family, was licens'd there, to hoſt;
 No, not a *wife* (except a week, at moſt,
 In gueſt-wife) left the *publike ſervices*
 Might be diſturb'd by houſhold buſineſſes:
 Or, leaſt the drudgeries, or naſtineſſe,
 Occaſion'd by a numerous acceſſe
 Of children, ſervants, and their viſiters,
 Might ſpread diſeaſes, in infectious years:
 And, left among them, ſome, through want of grace,
 Might bring an *evill name* upon that place.

Nothing uncomely, or diſorder'd there
 Could I behold; no noyſes did I hear,
 Or ſuch loud clamors, as have oft been heard,
 Among the rude *Incommers*, and the *guard*;
 But, ſuch an *awfull ſilence*, as if there
 The Turks *Grand Signior*, always preſent were
 By *Mutes* attended. To offend the eye,
 Or *ſmell*, no *dung*, or *ſinks*, did open lye.
 I ſaw not then, a deſpicable ſhed;
 No *Coach hous'd* there, or any *Coach horſe* fed:
 No *little children* in the *garden* ſprawling,
 Or, in the *Galleries*, or *Chambers* yawling:
 No *Bakers Boy* went tooting of his horn:
 No *Milk pails* there, from place to place were born,
 As in thoſe *Courts*, and *Allies* which we ſee
 Peſter'd with *Inmates*, and *poor lodgers* be:
 Nor was there born *through any paſſage* there,
 (Save ſuch, as out of *common concourſe* were)
 Unſeemly burthens, or, ought els permitted
 But what the honor of the place beſitted.

A *Guard* was needleſſe then for their defence,
 (Since, *juſtice*, *mercy*, and true *innocence*,
 Are *guard* enough, and keep more ſafe, by far,
 Then if an armed *Phalanx* doubled were)

They

They had true peace within; and through the land
 No man against them, durst to lift a *hand*;
 But, ev'ry one was ready to attend them,
 And with their *lives*, as their *life*, to defend them.
 Yet, for *magnificency*, and to further
 The preservation of *respect* and *order*,
 In times of *concourse*; and that no *address*
 Be made, but with all due *respectivenes*s,
 They had an *able Band* of men selected
 Out from among those persons *well-affected*,
 Whose faith and *valour* had been well approved
 In *publike services*; who, had unmoved
 Stood firm in trialls, and whose conversation
 Had gained them an honest *reputation*;
 And these, *arm'd, govern'd, decently array'd*
 In *liveries alike*, and *duly paid*,
 Appear'd to give attendance altogether
 When *Princes*, or *Ambassadors* came thither:
 And, in their *turns*, at other times, to do,
 That *service*, which they were injoyn'd unto.

Then, forasmuch, as *outward habits* draw
 Respect unto mens persons, there, I saw
 That custome, which all *Senators* did hold
 In strict observance, through most times of old,
 The *Knights* and *Burgesses* who represent
 The *Nation*, entred not the *Parliament*
 In *common habits* only; but, each one
 A *robe*, or *upper garment*, did put on
 Peculiar to that *Senate*, differing neither
 In *fashion*, *stuffe*, or *colour* from each other.
 To signifie (as I conceive) thereby
 Their *brother-hood*, and their *equality*;
 And that, they being thereby *differenccd*
 From *vulgar persons*, might be honored

Ac-

According to their *place*, and known among,
And by the people, as they pass along
Into the *Senate*; or, as to and fro,
From place to place, on their affairs they go.

Moreover, when that they had laid aside
Their *Senate robes*, about their necks I spi'd
A *golden Wreath*, which thereat pendent had
A *Tablet*, whereon was enamelled,
The *British Isles*, within the *Ocean* plac't;
And with a *Verge* of curled waves embrac't:
Which was bestown upon them for a badge
of *honor*, and likewise to privilege
Their *persons*, wherefoe're they were unknown;
That *due respect* might ev'ry where be shown,
And no *affronts* receiv'd. These *badges* were
From man to man, (and still from year to year)
Resign'd to their *Succeffors*, to be born
By those whom their *Electors* should return.

Much more I saw, which should I here relate,
Would yet appear, things worthy laughing at;
(As these declar'd, already do to some)
But, when the daies of their admittance come,
(Which I believe draw neer) it will be found
That these *Provisions* had some likely ground;
And that the *heart*, from whence all this did flow
Meant well to you, though these things prove not so.

Hear me with patience, but a few words more,
And, to their freedome, I'll your ears restore.
As *country folks*, to keep out *Witches*, do
Within the *threshold*, nail a *horses shoe*,
So did I, at the *fore-door* of this *piece*,
Insert a *charm*, to keep out *prejudice*:
And, now, if some way els, it in be brought,
That, at the *Back-door*, I may thrust it out,

I'll

I'll fix a *Si quis*, (or it may be mo)
Upon the *Postern Gate*, before I go.

If any think the *posture* we are in
Will still as prosperous be, as it hath been,
Or, that GOD will this *Nation* still deliver
By *miracles*, although we shall persevere,
In *high presumptions*, and *supreme neglect*
Of that *compliance*, which he doth expect;
They greatly are deceiv'd: For, know, the end
Of most things, on *contingence* doth depend.
We of this *Nation*, having walk'd upon
The *Pythagorean Y* or, *Ypsilon*
Are come unto the *foot* thereof, *this day*,
Where lies before our face a *double way*,
The *one* of them directeth us unto
Prosperity; the *other* to our *woe*:
On this hand, *Bliss*, on that hand, *Curses lie*;
Proceed *this way*, and live; *go that*, and *die*.
Ev'n *David's* temp'rall Kingdom, (though there had
Large promises, concerning it, been made)
Was on his heirs intail'd, for their fruition,
Not absolutely, but upon *condition*;
Which, being broken; all th' *externall power*
And *glory* of it vanish; so shall our.

Moreover, *if that any* shall believe
Our *hazards* are far less then I conceive;
Let them not trust to such a *dream* as that,
Left they discover, when it is too late,
The *dangers* threatning us: For, I have been
Inform'd aright, what perills we are in.
And, whereas, of those things which pass'd by
From time to time, I sought to satisfy
My *private knowledge* only, (that I might
Assured be I had observ'd aright)

If,

If I had thereby gathe'rd proofs, to shew
 To other men, the truth of what I know,
 I should of such things demonstration give,
 As few suspect, and fewer would believe:
 And you would see, that we are in a course
 Like his, who in a dark night rode his horse
 O're *Chepflow bridge*, upon a single board,
 When lowd to him, the *dreadfull waters* roar'd,
 (Beneath the broken arch) and seem'd to say,
Oh fool ! take heed, ther's danger in the way.
 And some, perhaps, if they assured were
 What *hazzards* they have past, would die through fear,
 As it is said he did, when he had fight,
 Next *morn*, of what he scaped *over-night*.
 We think perhaps, we all this while have been
 Upon as plain firm ground as *Richmond-green*,
 Or in a *Course*, wherein as safe we run
 As on the race at *Bansted-downs* at noon ;
 When we are rather dancing o're the tops
 Of tottering *pinacles*, on *rotten ropes*,
 Where, but that we by providence are kept,
 We down had fell, at every stride we stept.

Yet, for the most part, every *losse* and *streight*
 Which we are in, makes us but lay more weight
 Upon the weak; and each *Deliverance*
 Doth but increase our *pride* and *arrogance*,
 As if we were resolved, without heed
 Of *judgments*, or of *mercies*, to proceed,
 Untill *confusion* should compell us to
 What we might *orderly*, and *timely* do.

Lastly, *if any* shall be pleas'd to say,
 Or dream (as peradventure many may)
 That, with *affairs* I intermeddle here
 Which pertinent to my *Superiors* are,

And

And not to me: To all theſe *be it known*,
 The *buſineſſe* which I treat of is mine *own*.
 I claim, in this *Republike*, with the beſt,
 A *ſhare*, proportion'd to my *intereſt*;
 And *freedom*, boldly to expreſſe my mind
 As often as I juſt occaſion find.
 The *common liberty*, and *common peace*
 Are truly *mine*, and no mans, more, or leſs:
 I *fought* for't, and I *pay* for't, thrice my *ſhare*,
 According to the *part*, which many beare.
 My *Countries* wrong is *mine*; her grief my ſorrow,
 And therefore they that wound her thruſt me thorow.
 They, who her *wealth* or *honor* fool away,
 Fool me, when in that kind the fools they play:
 And, therefore they, who thereto *Traytors* be,
 Are therein alſo *Traytors* unto me;
 And no man can without apparent wrong
 Reftraint impoſe upon my *pen*, or *tongue*,
 In pleading of her *cauſe*; nor will I fear
 To act my *own work* in my proper *ſphere*.

For, though I have not power to make a *Law*,
 Or raiſe an *Armie*, which can keep in awe
 Her *private enemies*, and *open foes*;
 Yet, I have *charms* equivalent to thoſe,
 In ſome reſpects; which operate unſeen
 Thoſe *ends*, whereto they have intended been;
 And will have due *effects*, in their deſpight
 Who ſeek to trample on the *common Right*.
 In this aſſurance, here I'll add a cloſe,
 To this, and leave th'event to G O D'S diſpoſe;
 Who, if we ſhall neglect (a few weeks more)
Good counſell, as we have done heretofore,
 Will break down that, which might preferv'd have bin,
 And, on another *Base* his *work* begin.

N O V. 30.

F I N I S.

1653.

Westrow Revived.

[HAZLITT, No. 56.]

WESTROW

REVIVED.

A *Funerall Poem* without *Fiction*.

Compos'd by *Geo. Wither* Esq.

That *GOD* may be glorified in his *Saints*; That
the memory of *Thomas Westrow* Esq; may be preserv'd,
and that others by his exemplary *Life* and *Death* may
be drawn to imitation of his *Vertues*.

Blest are the Dead who dye in CHRIST;
For, from their Labours they do rest;
And, whether they do live or dye,
His Saints are precious in his eye.

To the *READER*.

R*EADER*, peruse *this* thorow: For, to *Thee*
It most pertains, though *WESTROW* nam'd be;
And, gives (*as by the way*) some short *hints*, there,
To what *Intents*, He, chiefly doth appear,
And whereof, if good heed shall not be took
Somewhat, ere long, more fully will be spok'd.

Both *Moses*, and the *Prophets*, many a day
Have spok'n; and a *Greater one* then they.
Hear them: For when *GOD* sendeth by the *DEAD*,
His *Messages* will come with much more *Dread*
Then *Comfort*; and few men, with good effect,
Shall hear *these*, the *former* do neglect.
Be wise, or else; But, Ile, now say no more,
The Feet of messengers are at the door.

LONDON:

Printed by *F. Neile* in Aldersgate-street: 1653.



WESTROVV

REVIVED.

The first *CANTO*.

*The Authors musings here are shown
The Night, ere ought, to him was known
Of Westrowes death; whereof, the Morrow
Assur'd him, to his greater sorrow;
Then, that which he hath more to say,
Is put off, to another day.*

T Was *midnight*; and, I had *my self* undrest,
In hope, the *nights* remainder, for my rest
Had been allowd; and, in that hope, all those
Distractings, which my *Minde* might discompose
Quite threw aside, and hastned to the place,
Where, that *refreshment*, offer'd an embrace.
But, in *sleeps* posture, ere I down was laid,
A *Thought* within my heart, start up, and said,
Westrowe, thy best, and most deserving *Friend*,
Lies feeble, and approaching to his end,
By thee unvisited (though two days, now
Are past, since of his *weakness* thou didst know)
How, canst thou answer, such a grosse neglecting,
Of one, so well, so truly thee affecting?

A second *Thought* thus answer'd thereunto,
(To make amends) to *morrow* I will go

A 2

In

In hope (since I, for this *neglect* am griev'd)
 A just *excuse*, will kindly be receiv'd;
 And, that *love really*, shall not through *defect*
 That's accidental, suffer by *suspect*.

To *morrow*, said a third *thought*, comes too late;
 His *Lifes Commission*, is quite out of date;
 And, that, which might have been enjoy'd to *day*,
 Is, by *procrastination*, lost for aye.
 Thou, too too long, thy *purpose* hast forbore,
 And, never now, shalt *hear*, or *see* him more.
 Yet, be not grieved, that it happens thus,
 For, he is safe: And, as good *Lazarus*
 Lost nothing, by a sickness unto death,
 Save only that suspension of his breath
 For some few days, which did a means provide,
 Whereby, both GOD, and *he*, were glorified
 In greater measure; so, it may, be thou,
 Shalt hereby, have *occasions* offered, now,
 Of that, whereby, hereafter may be made
Advantages, which could not else be had.

Advantages! cry out, another *Thought*,
 Alas! what good *effect* can forth be brought
 By such an *Accident*, if I shall hear
 That, to be true, which yet, is but my *fear*?
 How can my *pretermiſſion* ought produce
 Of any future comfortable use?
 Or, to what likely profitable end,
 Can such a comfortless *privation* tend?

In *Fancies* Tenneſcourt, thus, to and fro
 My *Thoughts* were toſt, and plaid at hazard ſo,
 That very much diſtemper'd I became,
 With that unlook'd for, and unpleaſing *game*.
 Their *ſilent Dialogue* made ſuch impreſſions
 Upon my heart, and ſo inhauc'd my *paſſion*
 That, all the night enſuing they did keep
 My *mind* on him, and bard mine eyes from ſleep.

I,

I, likewise, have so frequently perceiv'd
 My souls *presagings* true, that I beleev'd
 This sad *surmise*; and thereon did proceed
 To *use*, as if he had been dead indeed
 And buried too. From whence, broak in upon me,
 Such apprehensions of the *Favours* done me,
 And of his kindnesse in my oppressions,
 That, they exacted from me those confessions
 Which in the following pages wil enfue
 To give, what to his *memory* is due.

*Dear GOD! if humane mercy so indears
 So sweet, so pretious, if that Love appears
 (And so obliging) which enjoy'd may be
 By Creatures! what is that, which flows from thee?
 If, little sparklings, may beget a flame,
 What may be thought of that, from whence they came?
 And, why from him should not my soul ascend
 To clasp thy love, oh my Eternal Friend!
 Who wert, and art, and wilt continue so,
 When all the World shall into nothing go!
 Some will at first, perhaps, with prejudice
 Peruse, what in this Poeme I expresse,
 On this Occasion; judging, that, hereby
 I, somewhat would, beyond the verity,
 Insinuate; to make small things, appear
 More in the show, than they in substance are.
 But they shall see at last, that, I pursue
 My Theme no farther than I make it true:
 And, bear me witnes, ere this hath an end,
 That, I have done but what becomes a Friend:
 That, real cause, occasion'd my unrest:
 And, that, of him, my thoughts are here exprest,
 Without hyperboes; without devising
 Or adding, what the World calls Poetizing:
 And, that, I rather put upon the score
 Lesse, then I ow his memory, then more.*

A 3

But

But, to the *matter*: being full of grief,
 By what my fear had rais'd up to *belief*,
 To say, within myself, *I* thus began;
Westrowe, that noble single hearted man,
 Whom GOD, had in a time of need bestown
 To be my *friend*, is now no more his *own*.
 Alas! nor mine: *Westrowe*, that heretofore,
 Was, to the *Widdow*, *Fatherless*, and *poor*,
 A *Husband*, *Friend*, and *Father*, them to feed,
 To cloath and harbor, in the time of need.
Westrowe, GODS faithfull *Almner*; he, from whom
 No *needy soul*, who for relief did come,
 Went empty (if his *neediness* requir'd,
 Undoubtedly, the succor he deserv'd)
 And, then, as GOD doth, he did *alms* bestow
 Upon the *good*, and *bad*, on *friend*, and *Foe*.
 Yea, and when none did *ask*, what he could grant,
 Sought where to find out those, who stood in want:
 And, often, was directed unto them,
 By *Providence*, in acceptable time.
 That *Westrowe*, now, hath left us to bemoan
 Our losses. For thereby, he can have none.
 Nor meant us any: But, is gone away
 That, our *contentment*, he make perfect may
 By his *well-being*, in a safe possessing,
 His *portion*, in an *everlasting Blessing*:
 And, that, we may look off, from *him*, to heed
 His *Love*, from whom, all *mercies* do proceed.
Westrowe is gone, and we remaining have
 No more of *him*, but what is in his *Grave*:
 There, now, he resteth, and exchanged hath
Life mortifide, for an *inlivening death*.
 And, him I do behold in *contemplation*,
 So represented, by *transfiguration*,
 As having laid that *earthly vail* aside
 (Which from the *World*, his *better parts* did hide)

That,

That, I will now disclose them; therefore, stay
And, know him *Reader*, ere thou go away.

Nor few, nor mean *Advantages* he had
Relating to this *life*, But, these were made
Of small account, with him; and, used so,
As if with them, he little had to do,
Except, for others sakes: For, he denide
Himself, to all things, but, *Christ crucifide*;
And, in respect of *him*, plac'd those among
Such despicable things, as *drosse* and *dung*;
He therefore, let them pass, to be forgot;
And, will not mention, what he prized not.

He, *living*, walk'd *upright*, in *crooked ways*,
And, chose the *best part*, in the *worst of days*.
He, *dying*, cheerfully, *himself* denide,
That (being thereby wholly nudifide
From all that was his own), he might be clothd,
With what he *lov'd*, instead of what he *lothd*,
And, he that can throw off, such Rags as these,
Shall find himself, exceedingly at ease.

How, can I know this, some, perhaps, may say,
If he be dead, and I now far away:
Thus; when I saw him last, I, saw him then
Himself *undressing*, from that bane of men
Self-love, and *selfness*; and I know, he never
Would fall from his intention, and endeavour,
Till that were done. For, I was always neer him,
In *spirit*, though, I did not *see*, nor *hear* him.
We did communicate (when not by *quill*,
Or with our *tongues*) in *spirit*, and in *will*
As *Angels* do: yea, many times, when we
In *words* and *terms*, appear'd to disagree,
(Because of that defect which is in those)
Ev'n then, in *will*, and *spirit*, we did close:
And, they whom such *experiments* acquaints
With that *communion* which belongs to *Saints*

Do know, that men may credibly aver,
 Sometimes, what they did neither see, nor *hear* :
 And, worthy my regard it doth not seem,
 What, others, of this *mystery* shall deem.

This confidence of *Him*, is but the same
 Which he exprest of *me*, when last I came
 To *visit* him; at which time, I receiv'd
 Assurance, of what is of him beleev'd :
 For, these, the *last words* were, vvhich from his *tongue*,
 I heard; and, they, from this *occasion* sprung.

I told him, that I might be faulty judg'd,
 (Considering how to him I was oblig'd)
 That, nor by *conversation*, nor by *pen*,
 I, lately had with *him*, (like other men)
 My *thoughts* communicated, but perfu'd
 My own *Affairs*, as if to be renu'd,
 Our *Friendship*, needed not those complements
 Vvhich *discontinance of respect* prevents.

To such effect I spake; whereto, he gave
 This answer (which I oft repeated have
 VVith much contentment;) trouble not thy self,
 VVith needless things, we are now past the *shelf*,
 That ship-wracks *friendship*. That, which seems *neglect*
 To others; and begets a *dis-respect*,
 Secures you more to me, then if you had
 Left your *affairs* at hazard; *visits* made;
 And added to your *frequent visitations*,
 Acknowledgements of Debts, and Obligations
 As others do: It would not give me more
Assurance of you, than I had before.
 For, my own heart, hath so informed me,
 Of what you are; and what you shall be
 VVith an assurance, so undubitable,
 (And everlastingly irrevocable)
 That, whatsoever shall of you be told,
 (Though we each other never more behold

Nor

Nor line comes from you) I, shall *live*, and *dye*,
 More confident, of your *sincerity*
 Then, if it were expressed every day,
 By all that *you*, or *other men* could say.
 These *words* (though mine) give, really, the *sence*,
 Wherein, he did express his *confidence* :
 In this *sence*, his *last words* to me he spoke ;
 And, so, my *everlasting leave* I took.

I think, it may inferred be, from hence,
 Things may be known, beyond the reach of *sence*,
 Without *corporall presence* ; and that we
 Of *some things*, though but part of them we see,
 May know the rest : He, that doth see me *go*,
 And hear me *speak*, may, without question, know
 That, I have *heart*, and *lungs* ; although his *eye*
 Ne'r saw them, or the *place* in which they lye :
 And, he, that knows but what he *hears*, and *sees*,
 Is from a *beast* removed so few degrees,
 That, I shall mention unto him, in vain
 What to the *Saints communion* doth pertain.
 Only to those I, therefore will proceed,
 To speak, who can *believe*, as well *read* :

To *be*, he rather labor'd, then to *seem* ;
 And, fought his *honor* in *self-disesteem*.
 He wanted not repute, of being *good*,
 Save, where his *meaning* was *misunderstood* ;
 Which seldom hapned, but where prepossession
 Gain'd entrance, by a misbegot *suspition*,
 And what he suffered by it, did produce,
Effects, which were to him of some good use :
 And such as gave sometimes *occasions*, too,
 Of that, which *good* to other men will do.

Such, as did know him well, knew none to be
 A *truer Friend*, or *better man* then *he*.
 He, by *youths frailties*, learned to improve
 In riper years, th' increase of *Faith*, and *Love* ;

And

And, by his *life*, exemplified that,
Of which the *Formalist*, doth only prate.

His *Charity*, was large; yet, what he did
As much as might be, he from others hid.
For, often, his *misdoings*, he would tell,
But, feldom mention, wherein, he *did well*.
He took more comfort, in a *needfull giving*,
Then pleasure, in *large benefits* receiving.
And (liking not their *thrif*t, who do defer
Almsdeeds, until their treafures ufelefs are
Unto themselves) he did, by timely *giving*,
Forgiving, and a feafonable *relieving*,
Shew, he *beleev'd*, that, thereby leave he fhall,
More to his *childe*, then if he left him *all*.
And, that, he fear'd, fhould he not fructifie,
(When, in his hungry members, *Chrift*, pafs'd by)
Till, that which may be call'd *his own time*, came,
He, and the *curf'd figtree*, were the fame.

He, in his *judgment*, joyned not in one,
With fome good men : But, difagreed with *none*
So far, as to infringe the *band of peace* ;
Or, hinder *Chriftian charities* increafe :
Becaufe, he knew, the *wifeft*, here belowe,
Know but in *part*, the things they ought to know :
And, that, to clear his *sight*, GOD, now and then,
Did leave a *darknefs* upon other men ;
Yea, and fometimes a *frowardnefs*, to prove
And exercife, his *patience*, and his *love*.

The *Chriftian liberty*, he did profefs,
Without allowing of *licentiousnefs*.
He, labour'd, that, the *Confcience* might be *free*,
From *force*, (yea though depravd it feem'd to be)
Becaufe, he faw more *hypocrites* thereby
Then *Converts* made; and, that *hypocrifie*
Is worfe then error; For, it feldom *burns*,
For *Confcience*; and, to GOD, as rarely *turns*.

Becaufe

Beeause likewise, he was not without fears,
 That, *some*, who burn'd in zeal, to weed out tares,
 Might *purposely*, or *causually*, instead
 Of that which they pretended forth to weed,
 Either pluck up the *wheat*, or do it hurt,
 By careles treading it, into the durt.
 For, hardly, can *distinguishment* be made
 Twixt *Ray*, and *Wheat*, when they are in the *blade*.
 Moreover, since the *owner* of the *Corn*,
 Commanded, that such *weeds* should be forborn
 Till *Harvest*, to assent, he was afraid,
 That, this *Commandment* should be disobaid,
 Left, to *himself*, he might contract the guilt
 Of *blood*, that may be innocently spilt.
 And, from this *tendernes*, some took *offence*,
 Not justly given, or arising thence.

If, *he* sometimes, did put himself to trouble,
 By vainly building, with *wood*, *straw*, or *stubble*,
 (As all men do) which quite away confumes
 To *nothing*, when the *fiery tryall* comes;
 The losse was his, which only did redound
 To losse, of what, was better *lost*, then *found*.
 He was but *man*; and *man* at best, is *light*,
 And must have *grains* allow'd to make him *weight*.
 As he had *fallings*, and his *humane failings*,
 So he had also *risings*, and *prevailings*;
 And all GODS Saints have lesse advantag'd been,
 By their own *righteousnes*, then by their *sin* :
 For, both must be disclaim'd, and they brook worst,
 And find it hardest, to renounce the *first*.

He, by stil cleaving to the true *foundation*,
 (And gracious *Author* of our preservation)
 Found *himself* safe, when all those *works* were gone,
 Which he had vainly builded thereupon.
 And was well pleas'd to see that turn'd to *smoke*,
 Wherein, he, formerly had pleasure took.

Which

Which, were it heeded well, would (sans all doubt)
 Conclude those *Quarrels*, which arise about
 Our *superstructures*, and must be denide
 As useles, when by *fire* they shall be tride.

To *truth essentiall*, he did firm adhear
 Although fometimes, in *termes*, he did appear
 To leave it : And, when thither he retired,
 Where, he in *quiet privacy*, expired ;
 His *mind*, he so compos'd, did so confute
 All *self-mistakings*, by a *self-dispute* ;
 And, so *examined*, and so *repented*,
 All, whereto by mistakes he had assented,
 Unwarrantably (whether, it related
 To ought which had been *publickly* debated,
 Or *privately*, For *Church*, or *Common-weal*.
 For GOD or *men*.) And, there, so fetled all
 His *Interests* ; that with a quiet mind,
 He did enjoy the *peace*, he fought to find ;
 And, unto GOD, a resignation made,
 Of *will*, *opinions*, and of all he had :
 Even of his *selfnes* ; and therein, found more
Enjoyment, then, in all the world before.

His *body*, was consumed, by the zeal
 He bore to GODS *house*, and this *common-weal*,
 (And, by foreseeing, that he might outlive,
 The honour of that *Representative*
 (Of which he was a *Member*, For, when he
 And I, our thoughts confer'd, we might foresee,
 That, in a shott time (as my *mus*e foretold,
 Some *moneths* before it came) that happen would
 Which now is come to passe, although those few,
 Who to the *Publike Interest* were true,
 Had neither *counsel*, nor *endeavour* spar'd,
 To help keep off the *mischiefe* that was fear'd,
 Ere, therefore, *actually* it did ensue.
 T'ir'd out, with vain endeav'rings, he withdrew.

A

A *place* for his *retirement* he had chose,
 Near to the Banks of *Thame*, where backward flows,
 The *Tide* at highest, up against the stream;
 That, he might neither be too far from them,
 To whom he had *Relations*, nor too nigh
 To such as might disturb his *privacy*.
 There, what he could not other wayes promote,
 He sought to further by a *zealous Vote*.
 There, *private prayers*, offered he at home,
 That, GOD himself would (for the time to come)
 Assume the *Work*, and call in those thereto
 Who, might accomplish, what they could not do.

The *World*, thus left He er'e it him forlook :
 Against the *Flesh*, the *Spirits* part he took ;
 And by their *combatings*, attain'd to have
 A *Resurrection*, er'e he had a *Grave*.
 But, lo, their long fought *Battel* now is past,
 The *Spirit* triumphs, and the *flesh*, at last
 By yeelding to be *conquered*, hath won,
 More, then by being *victor*, it had done ;
 And now is lodg'd, in her *withdrawing-room*,
 To rest, untill the *triumph-day* shall come.

There, from *its labors*, let it therefore, cease ;
 There, let it lye in *hope*, and rest in *peace*,
 Till, to a better *life*, that *Flesh*, and *we*,
 Rais'd by a second *Resurrection* be.
 There to appear, where we shall fully know
 What is but darkly, apprehended now :
 Where, we shall see the root of all those things,
 Whence flow our needles bitter *Quarrellings* ;
 And, where, accordingly we shall receive,
 To what we *acted*, or, as we *believe*.

Oh ! come LORD JESUS come, and fetch us thither ;
 Gather thy *Saints*, and *chosen-ones* together ;
 And, mean time, in that *Saint* be glorifi'd
 For whose *commemoration* I provide.

By

By *thine*, and their *examples*, who do follow
 Their steps, oh ! so inform us, how to hallow
 Our *hearts*, so cleanse our *hands*, and guide our *feet*,
 That, they now gone before, and we may meet.
Thou, that art both our *life*, and *way* thereto ;
 That *open door*, through which we are to go :
 A *Fountain* alwayes flowing, to refresh
 The thirsting *Spirit*, and the fainting *Flesh* ;
 Supply unto us, by thy *Holy Ghost*,
 What, by our selves, and others, we have lost.
 O thou ! who (being GOD'S *eternal Son*,)
 To free us, from a *dungeon*, lefist a *Throne*,
 And, underneath his heavy wrath didst lye
 Till thou crid'st out *Lamasabakhani*.
 To *Heav'nly joyes*, convert our *earthly greef* ;
 Decrease our *doubtings*, and increase *Beleeif* ;
 Our *carnal love*, improve to *love divine*,
 Till our *Affections* loose themselves in thine ?
 Oh ! let that *Love*, from whence all *beings* flow,
 Which made all things *above*, and all *below* :
 Whose *Wisdom*, did first set them in their way,
 Whose *Providence*, preserv'd them to this day,
 And shall hereafter, govern and dispose,
 That which keeps *Order*, and that, which *misgoes*,
 Oh ! hasten to perfection ! hasten on,
 The work intended, ere the world begun ;
 And, let that *Glory*, which produce it shall,
 Be *his* (and his alone) that's ALL in ALL.

Thus, *mus'd* I, or, much (if not the same,)
 To this effect, before the *morning* came.
 These *contemplations*, ere I knew him dead,
 By thinking on my *Friend*, conceiv'd I had,
 Which afterward, in *words*, thus, up I drest ;
 To leave it thereby, vocally express'd,
 What *penance*, I was put to, for omitting
 A duty, my obligations well besitting

The

Then, as the dawning *Light* began to creep
About my Chamber, I fell fast asleep.

Next day, (no longer meaning to defer
A *Visit*, but till means prepared were)
I, meeting with a Friend of his and mine,
Informed him, what, I did *predivine* ;
What I had *suffered*, what, I have *done*,
With what, I had that day resolv'd upon ;
And, to prevent it, was assur'd by him,
That, my *Prefagings*, were no idle dream ;
For, he was *dead* indeed, and on the morrow
To be *interr'd* ; which did renew my sorrow,
And, reingage me, further to pursue
What, to his pious *Memory* is due.

For, there is much behind, as yet unsaid ;
Which, being truly *known*, and duly *weigh'd*,
Will add a fairer lustre to his *Fame* ;
Not without some reflectings, to my shame,
For, leaving him, without a *Valediction*,
Who was so true a *Friend* in my affliction.

Assoon therefore, as I have gotten leisure,
What's yet remaining, forth in *Words*, to measure
Expect it ; and in *pawn* thereof, (till I,
Shall to your view expose it) let this lye ;
With this ensuing *Epitaph*, till *He*
Shall honour'd, by a better *mus'ing* be.

The EPITAPH.

HIS GRAVE (though he desired none
With *Name*, or Title thereupon)
Was made below this *Marble stone* ?
And, here, interred, now, He lies,
To wait CHRIST'S coming in the *Skies*,
At whose approach the DEAD shall rise.

Yet,

Yet, seek not here, among the DEAD,
 (On *stones*, or *brass*, or *sheets of Lead*)
 What, to his honour may be read :
 But, if you more of *him*, would hear,
 Peruse the *sheets*, whose *Forefronts* bear
 His NAME inscribed ; and read *him*, there,
 For though that MONUMENT be built
 Withou *cost*, *graving*, *paint*, or *guilt*,
 It shall remain, when *this* is spilt :
 Yea, though it hath but *paper wings*,
 It shall out last, those lasting things,
 Which, make up *Monuments* for KINGS.

CANTO the second.

*After a due preoccupation,
 It offers to commemoration,
 Particulars : Infists upon
 A rarely memorable one.
 Illustrating a matchles friend ;
 And, so, this Canto hath an end.*

THE foll'wing *evening*, after I had heard
 That verifide, whereof I was afraid
 The *night* before, I, then afresh inspir'd,
 To give my *Musings* utterance, retir'd :
 And, that no *interruptions* I might find,
 Put all my own *concernments*, out of mind :
 For, he, that honestly *one work*, would do,
 Must not, the same time, be employ'd on *two*.

And

But, on the paper, ere I fixt my pen,
 Such things, as possibly by other men
 Might be objected, question'd, or alleadg'd,
 To hinder that, wherein I was ingag'd,
 Rush'd in upon me; and, *delays*, had wrought,
 Had I not on a sudden kickt them out;
 And given some of them, (ere they would go;)
 A reasonable civell answer too.

Among the rest, *One* (who scarce went away
 Well satisfide with ought that I could say)
 Thus question'd me: Art thou become so vain,
 To think, by *charmes*, and *words* to raise again
 The *dead* to *life*; or, to preserve the *Name*
 Of *friends deceased*, by suriving *Fame*,
 Among this *Generation*, wherein none
 Or few, regard what shall be *said*, or *done*,
 To that effect? Canst thou have hope to bring
 By *poesie* (which an *unhallowed thing*,
 Is now accounted) any due respect
 To *him*, whose memory thou dost affect?
 Or, think that thou maist dignifie his *Herse*,
 By such a despicable thing, as *verse*?
 Canst thou hope this, when he that *versifies*,
 Seems but a coyner, of facetious *Lies*?
 When lovers of the *musés*, are so scanty,
 That, there are hardly two, in five times twenty,
 Who, if thy *Poem* serious be, will heed it;
 Or, (if they will) that have the wit to read it,
 More gracefully, then if an *Assé* should play
 Upon a *Harp*, or to the *Viol* bray?
 For, neither heeding *accents*, *points*, or *time*,
 They, only make a clinking on the *Rime*.
 More harshly grating on juditious ears,
 Then *scraping trenchers*, which none gladly hears?
 And, what, of all thy *musings*, have th' effects
 Been hitherto, but *troubles*, and *neglects*?

B

This

This being urg'd, I, thereto made reply
 Thus, in my self : Admit all this, quoth I :
 Mo *wiseman* fears to do, what should be done
 Through dread of that which may mis-fall thereon :
 Nor, so much cares, what may thereof be thought,
 As to be always doing, as he ought.
 It is the *Muses* duty, to be there
 Most *active*, where, most *Difficulties* are ;
 And, most courageously, there to advance
 Their *Standards*, where appears most *Ignorance* ;
 That to *succeeding Ages* they may leave
 Those things, which *present times*, will not receive.
 It is a *portion*, whereto they were born
 To be expos'd to contempt and scorn ;
 And, tis their *honour*, to have wifely dar'd
Just things, for which, the world gives no reward.

Though *Poets* are despis'd, and, will yet more
 Contemned be, (and thrust behind the doore)
 As *Ignorance* gets ground ; and, as the *Base*
 Shall rise, to fit in honourable place ;
 There was a time, when *Princes* did contend
 In *Poetry*, and *Poets* to befriend ;
 And, when the *one* shall consecrate his *Muse*,
 True *Piety*, and *Virtue* to infuse ;
 And, *men in power*, by *Righteousness* maintain
 Their dignity, it shall be so again.

The *Muses*, in times past, so awfull were
 That, they made *Kings* to fawn, and *Tyrants* fear.
 The *Vulgar*, they made *Hero's* ; *Hero's* GODS :
 Drew *Trees* and *Beasts*, out of the salvage woods,
 To follow them : That is, they drew together
Blockish and *bruitish men* (as rude as either
 Wild *Plants*, or *Beasts*, and them allur'd unto
 What *reasonable creatures* ought to do.
 Their *Charm* threw down the *vicious* to that hell,
 Where everlasting *Infamy* doth dwell.

Rais'd

Rais'd up the well *deservers* from the *Grave*,
 The *life* of *never dying fame* to have,
 Yea, by their *charms* they have expel'd the *devill*,
 The furious, and the *melancholy evill*.

And, not alone in former Generations,
 Among the learned, and most *civill Nations*,
 Had Poësie esteem, and good effects,
 In spight of *envy*, *malice*, and *neglects*.
 But, also, here, and lately some have lived
 Who, by their *musings*, honour have received.
 And been enabled, by their inspirations,
 To vindicate the *Muses* reputations.
 Yea, (in his measure) ev'n the barbarous *Bard*,
 Is of his, *people*, so belov'd, or fear'd;
 That, whom so'ere he pleases (by his *rimes*)
 He makes to be the *minion* of the times
 Within his *Orb*: And, they among us here,
 Who of this *faculty* the *masters* are
 (As to the language) can th' *affections* raise,
 And move the Readers *passions* various wayes,
 By their *composures*; though they do abuse
 His gift, who did that *faculty* infuse;
 As I myself have done, till he that gave it,
 Inform'd me better, to what end I have it.

Then, why, with confidency may not I,
 Hope by the help of sacred *poësie*,
 So to embalm my Friend, by that *perfume*
 (Which fluently will by extraction come
 From his own *vertues*) that, a sweet breath'd *fame*,
 Disfused from the *Orders* of his *Name*,
 May draw some after him? and make them grow
 In love, with what doth from those *Orders* flow?
 And, thereby wooe them to an imitation
 Of *him*, and to a virtuous emulation?

If *David*, in an *fun'rall song* preserved,
 The memory of that, which well deserved,

B 2

In

In wicked *Saul* his foe ; why may not I
 Seek to preserve a good mans memory ?
 Why may not I with warranty commend
 The matchles love of my deceased *Friend* ?
 Why may not I, as fully as I can
 Illustrate my beloved *Jonathan* ?
 If, also, they, whose *poesie* affords
 Little save empty shews, and swelling words,
 Forc'd *Metaphors*, and frothy *strains of wit*,
 (Which on the *fancy*, ticklings do beget)
 Perused are with some effect that's good,
 And, are most pleasing, when least understood)
 Why may not I, be read by *two*, or *three*,
 With more advantage both to *them*, and *me*,
 Then, by a *thousand*, that are pleas'd with *chaff*,
 And, at my plain expressions jeer, and laugh.
 Why may not I, who have advantages,
 Of *truth*, and *real merits* (which helps, these
Impostures had not) *trophies* hope to Rear
 That shall more lasting, and more fair appear
 Then such as they build, who *composures* fain
 Out of the dirty notions of their *brain*,
 Or, from the *vapours*, that *strong drink* infuses,
 To dignifie the subject of their *musés* ?
 Why may not I, this faculty imploy,
 To build up that, which others do destroy,
 By their abusing it ? and, hope thereby
 So to repreeve it from that *Obliquie*,
 Which now it suffers, that, the *best of men*,
 May fall in love with poesie agen,
 And, not (as now they do) avert their eyes,
 As if asham'd of him that *versifies* ?
 For, this is part, whereto my *Poems* tend
 Though, peradventure, I may miss my end.
 Let it not therefore, seem a prophanation
 Of *Piety*, unto this *Generation*,

That,

That, I adventure to redeem from blame
 The *gift*, by some employed to their shame;
 Since, it was first confer'd on each *receiver*,
 To raise up his own *spirit*, to the *giver*;
 And, then, to rouse up other mens affections,
 From carnal, popular, and vain dejections?
 Or that, to take my *Reader*, by the ear,
 I lay among my *verses*, here and there,
 Some hooks, with *reason* baited, which, sometime,
 Doth catch those who expected nought but *rime*.

Nor, let this, (though a long *preoccupation*)
 Seem to be needles, or a vain digression;
 For, though it nothing *adds*, to my *intents*,
 The taking *somewhat from them*, it prevents;
 Which being done, ile now proceed to that
 Whereof, I purpose, further to relate.

The *subject* of my *Musings*, being large
 Tis not within my graspings, to discharge
 What's thereto due; nor can it be confin'd,
 Within that *compassse*, which I have design'd,
 To tell you therefore, fully, *what he was*,
 Or, *what he was not*, would so far surpasse,
 This *limit*, that I only must expresse
 So much as may enable you to gueffe
 At what remains untold, (though it be more
 Then here ensues, or hath been said before)
 And that I may, his *inside* lay to view
 Which I much better, then his outside knew.

He was a *Man*, indowed with no lesse
 Of *piety*, then *moral Righteousnes*;
 And in the practising of both, so harty
 That, to the *honest*, and the *godly party*;
 (As call'd some are) he brought a supplement,
 Of *reall worth*, as well as *Ornament*;

And aim'd at that reward, for which he ran,
Not in the *outward*, but the *inward-Man*.

From *youths extravagancies*, which (as he
Hath oft confessed) he once thought to be
Th' accomplishments of *Gentry*, without which
They had in vain, been *nobly born*, or *rich*,
From these (ev'n when he most indanger'd seem'd)
He was by GODS *especiall grace* redeem'd,
(And brought off, by his providentiall hand)
In feasonable time; even as a *brand*
Snatch'd from the *fire*. For, those commodious *places*,
Prepared for the *Muses*, and the *Graces*,
To coinhabite in, for education,
Of *youth* in knowledge; and to keep this *Nation*
From *Barbarisme*; Places, were become
So fraught with *Vices*, and so perillome,
To *soul* and *body*, that, he was almost
By *ill examples*, and *lewd consorts*, lost.
For which a threatening *vengeance* hangeth over
Those *Seats*, that will admit of no *Remover*
Of what is menaced, till their *Foundation*
Is rooted up, or faved by *purgation*.

With what *prevarications*, he, was there
Impoyfon'd, and what *principles* they were
Whereby he was indangerd, he to us
Rendr'd as banefull, and ridiculous
As words could make them; that, it might advance
GOD'S *grace* vouchsaf'd, for his deliverance;
And make them useful, unto those who heard
What he was faved from, and what was fear'd.

He was among the first, whose *knowing zeal*,
Flamd out, to vindicate this *common-weal*
From *thraldom* and *oppression*; thereto moved
In *conscience*, and by *principles* approved.
Not stirred up, by *factions discontent*,
By *raushness*, *want*, or by malevolent

Affections,

Affections, or *Designs*, though not without
Some *counterpleas*, in what he went about :
For, in immergencies, which do relate
To *private conscience*, and *Affairs of State*,
The wisest man, his *resolution* brings
To settlement, by various combatings.

With *him*, thus far'd it : Then he to withstand
The *publick Fo*, was honor'd with *Command* ;
Wherein, he ventur'd not his *life* alone,
Without that profit, which by many a one
Was aim'd at, and enjoy'd) but *lent*, and *gave*,
And, waisted his *Estate*, to gard, and save
The *Publique Interest*, without a *prayer*
Exhibited, or *temporall repair*.

Unfought for, (as I verily beleeve)
He, afterward, the honor did receive
Of *supream trust* ; and, without cause of blame,
According to his powre, discharg'd the same ;
The speaking, of no needfull truth forbearing ;
The *powre*, or *presence*, of no person fearing ;
Swaid not by *hatred*, neither by *affection*,
To others ; nor by that which had reflection
Upon himself : But, freely said his mind,
And conscience, as he did occasious find,
In whatsoever matter was debated ;
Whether the thing propos'd, to GOD related,
Or *Common-wealth* : if they who present were,
(As I beleeve they did) the truth aver.

And, if it so did happen that, sometime
A *tender pity*, did prevail with him
To plead for *mercy*, on behalf of some
Made liable, by *law* unto the doom
Of *mult*, or *death* ; the same he never preft
Ought further, then the *Publique Interest*,
With safety might allow it : And altho,
He felt what other men are moov'd unto,

B 4

By

By *naturall Affections*, he did still
 Conform his *Judgment*, and confine his *will*
 To *Justice*: And, this, rather doth increafe
 His honour, then appear to make it lefs.

And, though the *Author*, of the *Hiftory*
 Of *Independents*, hath injuriously
 (Among his other Leazings) added him
 Unto his lying *Catalogue*, of them
 Who, to the damage of the *common-weal*,
 By their *Commands*, *Gifts*, *Offices*, or *spoil*,
 Inriched, and aloft advanced be.
 From *poore estates*, and from a *low degree*;
 On him, that sticks not, but, reflects difgrace
 Apparently, upon that *Liers* face.

For, to all thofe, who knew him, tis well known,
 That, with a large eftate, by birth his own,
 He was indow'd. His *Mother*, yet, in *Kent*,
 Survives; a *Lady*, rarely eminent
 For *Charity*, and for a *open doore*,
 To fuch as are in mifery, and poore.
 And, as he no way needed to enlarge
 His *portion*, or the *Common-wealth* to charge
 By fuch *supplies*, as others have defired
 (And often *surreptitiously* acquired)
 So, he was all his life, fo far from craving,
 From wifhing, from receiving, and from having
Gift, *place*, or *office*, whereby he might add
 An augmentation, unto what he had,
 That, many whom the *Common miferies*
 Had begger'd, and whose *pub lick services*,
 And *wants* he faw neglected, he reliev'd
 Out of his own *estate*; and them repriev'd.
 From ruining, when *helper* they had none:
 Among which number, I *my felf*, was *one*.

And, that, which in this kind he lent or gave
 Was meant (as I beleeeve) as well to fave

The

The *Nations* honour, as to do a deed
 Of *simple Charity*, in time of need :
 For, he preferr'd, the *Publick Faith* before
 His *private Credit* ; and, did so abhor
 Their *Avarice*, who by a mutual *Giving*,
Forgiving, and *unseasonably relieving*,
 Obstructed those *performances*, whereby
 Our deep *Engagements* did neglected lye ;
 That, to prevent it, he thought fit to scatter
 A portion of his bread upon the *water*
 Left after *private miseries*, things worse
 Enfude ; a *nationall a public curse*.

Then, those large *Legacies*, which he in death
 To *Charitable uses*, did bequeath,
 (Consider'd, with his frequent bounteous giving,
 To such as were distressed whil't he was living),
 Do make it, without question evident
 That he, both had enough, and such content
 With what he had, that, he upon his score
 Leaves nothing, that shall make his Children poor
 As they will do, who *gave* and *took* the bread,
 Wherewith the *Fatherless* should have been fed ;
 And, have, with what their *Servants* blood did buy,
 Inlarg'd their *Fields*, and rais'd their *houses* high.

But, I to little purpose thus go on
 To set my *candle* up before the *Sun*.
 They who had eyes to see it did behold,
 And knew as much before, as I have told.
 They, who by wilfulness, *dark-sighted* be
 Set up what *light* we can, will never see.
 Now, some of you, (it may be) will suppose
 That my *conjectures* only, I disclose ;
 Or that a knowledge of such things I gain
 Which to his *private actions* do pertain ;
 Or, take them up on *Trufl*. If, so, they think,
 So, let it be ; I will not strive to sink

A milstone in a shallow dish of water ;
 Or seek to fill a *viol*, with such matter,
 As it admits not. Things, which must be known
 As well by *others eyes*, as by my own
 To make them certain; Ile no further mention,
 Without proof it seem a *self invention*
 That, which hath passed 'twixt us two alone;
 Those things, whereof my knowledg can by none
 Be doubted of) to mind I will recall;
 And, out of many, bring forth *one* for all;
 One, that shall fet forth his *deserving* more
 Then all that I have mentioned before;
 (At lest according to that excellence
 Which suits a *sensuall Intelligence*)
 And, when with that *expression* I have done,
 Ile rather leave it to be thought upon,
 Then imitated; till *self-love* begins
 To loose that ground, which hitherto it wins.

He, that is really a *faithfull friend*,
 Hath that, which doth within it comprehend
 All *morall vertues*; yea, and therewith too
 That *charity*, which from true *Faith* doth flow:
 For, such a person cannot be alone
 (In being so) a *faithfull friend* to ONE;
 But also to all others yea, extends
 His love to all GODS creatures, as his friends:
 And, doubtles, far above all those, to *him*,
 Who, for himself alone created them.

This *virtue* therefore, doth on men confer
 The highest excellence they can have here;
 And, this rare *virtue*, (whereof, I, the Sound
 Had vainly heard before) in him, I found
 And thereof, such experiment will give
 That, you shall think of him, as I beleeve;
 And that in *charity*, he did out go
 Most men, who thereof, make the greatest *show*.

That,

That, you may know him ; whom I knew so well,
 My means of knowing him, thus, first ile tell.
 The late intestine *Wars*, which with a *flood*,
 Of miseries, and with a sea of *blood*
 Ore flow'd these *Nations*, like a raging *torrent*
 (Which bears down all with an impetuous current),
 Brake in, ev'n at first rising, where then lay
 My chief Estate, and swept it all away ;
 That, little thereof, which elsewhere was left,
 Was also, by th' *Oppressors* hand bereft,
 Save only some small part of my Estate,
 Consisting in *rings*, *householdstuffs*, and *plate*,
 Which being portable, preserved were,
 Or got together, by my future care.

That, which expos'd my *portion* to the raging,
 Of my *destroyers*, was, a free ingaging
 Against the *common foe* : And, they, with whom
 I, for the *Publique*, did ingag'd become,
 Gave me the *Publique Faith*, that what I lost
 Should be repaired at the *publique cost* ;
 And, that my Children, should be look'd upon
 With favour, and regard, when I was gone.

By these encouragements I did pursue
 Their *services*, untill I neither knew
 Which way my *present wants*, might have supply,
 Or whereon, for the *future* to rely ;
 And then, perforce, tetreated for recruit,
 To prosecute the *Cause* with fresh pursuit ;
 Whereof I got some few effects in *show*,
 Which in the *substance*, prov'd not to be so.
 But rather brought, much greater mischiefs on me,
 Then all my open *enemies* had done me.

For, some who had but fainedly pretended,
 To that, which I had seriously defended ;
 Perceiving, me, preparing to disclose
 Their falshood, did become my open Foes ;

And

And through their complices (who by the hand
Of *Providence* were weeded from the Land,
Soon after) they so wrought, that *Innocence*
And *Faithfulness* were judged an offence,
Maugre apparent proofs and demonstrations
Yet extant, by their own examinations :
So, I was finde, confinde, and on my head
That censure lay'd, which they had merited
With seven fold more ; and for my service paft
Into difgrace, was innocently caft,
With nothing for fubfiftence, but, that poore
House-furniture, which was within my doore.

To add more burthen to thofe heavy *weights*,
And drive me, thereby, into greater *ftreights* ;
My *Friends*, and my *Acquaintance*, then began
To look upon me as a *faulty man*

Who had deceiv'd their hope : fo that, if they
Who (though too few to help me) day by day
Were at my trial, had not feen and heard
Th' injuftice done me, and the fame declar'd ;
I had, in likelihood, ere this day, ended
My life in want ; difgrac'd, and unbefriended.

For, as my *Friends* fell off, my *Foes* fell on
With frefh purfute of what they had begun,
And had not GOD in an unlook'd for houre
Deprived them of their abufed *powre*,
They had deftroy'd me quite. But, I, at laft
Efcap'd ; and they into the pit were caft.
Mean while, they infolently domineer'd,
Made *songs* and *pamphlets* on me ; fcold and jeer'd,
And had fo villifide my Reputation
To thofe who represented, then, this *Nation*,
That, of *four thousand pounds* (to which account
My *due* (prov'd fully) truly did amount)
I could not get one penny for relief
Of *me*, or *mine*, to mittigate our grief ;

Though,

Though, I had forced *words* into their ears,
Which from *by slanders*, oft, extracted tears;
And, to compassion, might that *Judge* have wan
Who neither feared GOD, nor car'd for man.

To add yet further, to my great *afflictions*,
GOD, with a *sicknes*, (spreading forth infections)
Visits my house, and drove all those from thence,
Who were some comfort in my *indigence*,
That, being shut up, and excluded from
All other *helpers*, I, to him might come.
My *children* were all sick of that disease;
Their *single keeper*, to her little ease,
Was their *sad Mother*, whilst (as sad as she)
I, fought, whereby they might supported be.
And we, who served were, a while before
With sixteen *household servants*, (sometimes more)
Had then, but one Boy (who, sick also lay)
And one *poor woman*, hired by the day.

To pay, and feed those, I my plate had fold:
My *Wife*, the Silver, and the lace of gold
Which lately trim'd her *Garments*, ript away;
To buy things needfull, for the present day:
Her *Ornaments* she chang'd for *bread*, to eat:
Then, fold the dishes, which did hold our meat:
And last of all, our highest valued things,
The *pretious stones*, the *jewels*, and the *rings*,
To us, from *honorable Persons* sent,
As tokens of respect (the same way went.
And what was left, ill spar'd though it could be)
To follow, for ought I then could see,
Only this hope remain'd, that GOD had sent
A *sicknes*, which by *death*, would wants prevent;
Or, give us by his own hand, some *repair*:
For, of his *love*, I, never shall despair,

In this good hope, the *Worlds* neglect I scorn'd,
And my *petitions*, into prayers turn'd,

Directed

Directed unto him ; who only knew
 My wants, and what was likely to enfue.
 But, he likewise, to answer me delaid ;
 And for a while seem'd deaf to what I pray'd:
 Yet knowing not, what els remain'd to do,
 Or whether, or to whom, for help to go ;
 Nor caring (if GOD left me) for *supplies*
 From other hands ; I still renew'd my cries
 To him alone, and suddenly was cheer'd
 With somewhat, which to *fence* no where appear'd.

And, as a *Lover*, thinking (in a dream)
 He hears his *best Be owed* calling him,
 Starts up in haste, and runneth out to meet
 The *voice* that calls him, ere he find his *feet*,
 And goes he knows not whether : So, with me
 It far'd, who (hoping not deceiv'd to be)
 Walk'd forth to see, if *providence divine*,
 Would bring to *fight, or mind*, some Friend of mine,
 Or his, from whom, I might that ayd receive
 Which to obtain from GOD, I did beleve.

And, mark his goodnes, Oh ! all you that read it !
 So mark it, and with serioufnes so heed it
 That, (if I should forget it) you may be
Remembrancers, hereafter unto me
 As I have been to you, in former time,
 Of what concerns this Nation, and this *Clime*,
 In this *distresse*, he, meets me, of whom here
 I am discoursing ; And with pleasing chear
 Salutes me thus : Amid thy troubles now
 How is it with thee *George* ? how farest thou ?
 I, answer'd, SIR, I live, though I am poore ;
 And, of my *welfare*, cannot say much more.
 Take heart said he ; These dayes will have an end,
 And future times will better thee befriend.
 I sought thee at thy house, not with intent
 To trifle out an hour in *complement*

But,

But, lovingly brought thither, by a fear
Left more lay on thee, then thou well mightst bear.

For, thy *Petitions* I, have heard, and seen,
Of those transactions I have witness been,
Whereby thou, wert oppressed; and wherein
Thy Country hath no less abused been.
I, also publickly have heard debated
Thy claims, and when they were allow'd, and stated;
Saw what was justly, or unjustly done;
And am assured GOD will look thereon
Yea, I have so well heeded what thou hast
Both lately and in former time expressed
For GOD, and also for thy Countries sake,
Whereof ensuing times will notice take
That, I, myself to be obliged, thought
To seek thy welfare; and from GOD have brought
This *token of his love*: thus having said,
Just twenty pounds into my hand he laid
Of *currant gold*; whereat (as one amaz'd)
On him with overflowing eyes I gaz'd;
Not able, for the present, to afford
The retribution of one *thank full word*.
For, out of me, my *heart* away was gone
To GOD, who made him do, what he had done.

But, after *recollection*, SIR, said I,
He that hath mov'd you, to this *charity*
Will doubtless with interest repay
What you have ministered to me this day;
For, GOD himself alone, and none but he
(Who knows in what distresses all men be)
Could, you, to me so timely have directed
Opprest with wants, and of all friends neglected:
Or, so enlarg'd your heart, to bring relief
Proportionable to my present grief.

And,

And, therefore, now il'e tell you, in what state
 You find me, that you may rejoyce thereat,
 By making you assur'd, that you have wrought
 A *work*, which in it self rewards bath brought
 That will requite it fully, though I liv'd,
 To let slip out of mind, what I receiv'd.
 Then, told him all, that is before exprest,
 And so much more as did infer the rest
 That might have follow'd, if GOD had not fent
 His *charity*, my ruine to prevent.

The same *impression*, which his *Act* had made
 On *me*, my *words* on him, effected had;
 And, I am confident, that, had I given
 To him, the greatest *gift*, on this side Heav'n,
 He had not gone away, with more content
 Then, in his being made an *instrument*,
 Of such a *timely mercy*; and, that he
 So opportunely too, should meet with me.

Now judg, if this be true, which I protest
 (Except the words, wherein it is exprest,
 And, some few circumstances, to supply
 The *story*, with a *formal decency*,)
 Is *real truth*; and no *poetick strain*,
 More adding, then the *Effence* did contain.
 Judg now, what, I, could honestly have lesse
 Hereof declar'd, then here I do expresse,
 Consid'ring what he was to me, till then;
 And, what I was to many other men.

For, at their *dore*, for whom I had of late,
 My life adventur'd, lost my whole Estate;
 (And those expos'd, who were more dear to me)
 Then *life*, and *livelyhood*, destroy'd to be)
 Ev'n at their *dore*, I, perishing was left
 Of *credit*, and *Estate*, at once bereft:
 To let me thereby know, and knowing, heed,
 That in the *times of triall*, and of need,

Tis

Tis none of those *Acquaintance*, or those *Friends*,
 Which *we our selves* get, or whose *love* attends
 On our *Prosperities*; nor that, which we
 Think, *obligations*, upon them to be;
 Nor, *publick Faith*, nor *Vows*, nor *Protestations*,
 Either of *Princes*, *Parliaments* or *Nations*;
 Nor that which is, nor that, which we suppose
 A *merit* in Us, (or, for *Virtue* goes)
 Which, for *helps*, are to be relide upon,
 In great extremities; But, GOD, alone,
 And, that, in our *Desertions*, he, can make
 Not only, *strangers*, pity on us take;
 But, also, from the malice of our *Foes*,
 Raise us up *help*, salve *mortall wounds*, by blows;
 Cure us by *sickness*; make us rich, by losses;
 Give us true *joy*, in *grief*; Content, in *Crosses*;
 A *life*, by *dying*; and the first beginning
 Of *justifying righteousness*, by *sinning*:
 Yea, by the hiding (for a time) his *Face*,
Affurances of *everlasting grace*:
 And to confirm my oft *experiment*
 Hereof; GOD, made this *Friend* an *Instrument*,
 To give me, of that *mercy*, one *pledg* more,
 Of which, he gave me many, heretofore.

And yet, this is not all; for, ere those *weights*
 Which lay upon me; and the many *streights*,
 Then pressing me, removed were and past,
 (Which, some yeers, and some months to boot, did last)
 In times of like need, he continued on
 That *work of mercy*, thus by him began;
 Till, in this manner, he upon his score,
 Had set me, *twenty hundred Crowns*, and more,
 Without desiring *Band*, or *Bill*, or *Note*,
 To testify the lending of one groat;
 Or urging me, betwixt *our selves*, to say
 I ow'd him ought, or that I would *repay*.

C

Thus

Thus much for this time : For, tis cold, and late ;
 And, that you may have time to ruminate
 On what is said ; ile now break off, and borrow
 An hour or two, from my *affairs* to morrow,
 So much, of what remaineth, to recite
 As seemeth pertinent : And so, *good night*.

The third *CANTO*.

*The Author, sheweth to what end,
 This Poem, was design'd, and pen'd.
 Next, he proceedeth to unfold
 What, is begun, and left untold
 Relating to his Friend, and Him ;
 And gives you then, a breathing time.*

WHEN I have spent the *day*, as oft I do,
 In wheeling round, and trudging to and fro,
 Through that *meander*, which do what I can
 Still further leads, (then when I first began)
 From my desired rest ; and nothing leaves me,
 But new assurance, that the *World* deceives me ;
 And yet still keeps me active, with a thought
 That, I am thereby doing what I ought ;
 (Because, ev'n by perusing what is vain,
 A knowledge of some usefulness I gain,
 Which els could not be had) I take content
 In suffering what I labour to prevent ;
 Permitting GOD, to order as he pleases,
Me, and my *something*, and my *nothing-nesses*.
 And, in the *night*, when all to rest are gone ;
 I muse on things more worthy thinking on,
 And, how, to others, and my self, I may
 Add somewhat, by our losses in the day.
 Nor are my watchings, in that stolen leisure,
 So painful, as some think ; but full of pleasure.

Nor

Nor do my solitary *Musings* tend
 To that deceitfull, and unfruitfull *end*,
 As is perhaps thought, in those lucubrations,
 Wherein I take my loanly recreations;
 For, that, which me all night doth waking keep,
 Refresheth more my *spirit*, then my *sleep*.

The *subject*, which this hour employs my pen,
 Makes my *dead friend*, to live with me agen :

I, visit him, and oft he visits me
 With inter-courses, which no eyes can see.
 Within my *Chamber*; (none els being there)
 Me thinks, we two, as if alone we were
 Converse together, and he brings unto
 My memory, and thought, what I should do
 To order so my *life*, that when I dye,
 No *living soul* may be more glad as I.
 Sometime, with him I walk unto his grave,
 To view what kind of lodgings *dead men* have,
 And whether I can, see among them, there,
 Such dreadfull things, as *flesh and blood* doth fear.
 Yea, there, at midnight I have with him been,
 And every corner of the grave have seen,
 By *Contemplation*, (which sees many sights,
 Not to be view'd by ordinary lights)
 Yet there I did behold no greater dread,
 Then when I sleep most sweetly in my bed.
 Sometimes, he comes into my *mind*, and brings
 A multitude of *temporary things*
 To be by many thought of, who yet live,
 And were of that late *Representative*,
 Which from it honor, and, it being fell,
 Because they nor *believ'd*, nor *acted* well.
 Of somethings too, that neerly will concern
 The *wife*, (till they are grown too *wife* to learn)
 He me remembers, by those *conferences*
 Which we oft had, when he enjoy'd his *senses*.

C 2

And,

And, whereupon, I oft did more then gueffe
 At what was verifide in their *ſucceſſe*:
 Yea, and ſometimes, he makes *me* think upon
 The *preſent Powre*, and on what's yet undone,
 And ſhould be done, and will be done, ere long,
 Unles, it grows, in ſelf opinion ſtrong,
 And ſleights that counſel, which may ſave the State,
 As their *Foregoers* did, till 'twas too late.
 Sometime, the thought of him, translates me hence
 To Heav'n; where, what tranſcends intelligence
 And my expreſſion, is to me diſclos'd,
 By fractions, and by notions diſcompos'd;
 Which, nay the leſſe a certainty declare
 Of ſome things, which for edifying are.
 Sometime again (for we can any whither
 Go ſafely) we deſcend to *Hell* together
 By *contemplation*; and there, take full views
 Of that which on Hypocriſie enſues;
 And, on each other failing, and offence,
 Perpetuating an *Impenitence*;
 And, thence, aſſume occaſion to improve
 My thankfulnes, for that eternall love
 By whom I am ſecured from that place,
 Through his *preventing*, and *aſſiſting grace*.
 By thinking upon him, who in his grave
 Lies thoughtles, of what thinkings I can have.
 Thus, I myſelf employ; and, by *things paſt*,
 The ordering of *future things* forecaſt;
 And, find a means whereby I do reſreſh
 My *Spirit*, whilſt imprifon'd in the *Fleſh*.

And wherefore, judg you, I my time thus ſpend?
 Is it to tell the *World* I had a *Friend*?
 How vain were that! ſince, I am not to know
 It cares not, whether I have *Friends*, or no.
 And, loves to hear of no reſpect that's ſhown
 To any, whom ſhe takes not for her *own*.

It

Is it to gain a gratioufnes with those
 Who, have, what he hath left at their difpofe ?
 That were to fall, ten thoufand leagues below
 My *ſpirit* ; and more baſe in *me*, would ſhow
 Then it would do in them, to look upon
 With ſuch a thought, what, here, by me is done,
 For, theſe my *retributions*, are as free
 From *ſelf-ends*, as his *bounty* was to me,
 And, rather ſhould be paid back, ten times double,
 Then I would loofe my freedom for that bubble.

It is to pleaſe his near and dear *relations*,
 With large *applauſes*, and *commemorations*
 Of him that's gone ? Alas ! that doth but keep
Sorrows awake, which els would fall aſleep,
 Doth but his knowledg in the *ſleft* renew,
 Which keeps his better being, from their view ;
 Adds brine to thirſt, and to devouring fire
 Caſts Oyl, which makes it but to flame the higher :
 And, if no better uſe, could hence be rais'd,
 It came to far leſſe, then, not to be prais'd.

Is it to *honor him*, that's in his *Grave* ?
 That were the ſimpleſt thought the *fool* could have,
 What *honor* can they want, who triumph there,
 Where fulnes of eternall *glories* are ?
 What honor can he have from earthly things,
 Or *glory*, from a *fame* with paper wings,
 Which cannot make a flight for many miles,
 Beyond the compaſſe of theſe *Britiſh Iſles* ?
 Or, from an *Epitaph*, on ſtone or braſſe,
 Read by a few in ſome obſcured place ?
 Or, how will it concern, or pleaſe him now,
 Who, to himſelf, would not, in life, allow
 Thoſe *attributes* of *honor*, which appear'd
 Then due ; nor, for an empty *title* car'd ?
 And, would have been diſpleas'd, if he had known
 I, would on him, this *trifle*, have beſtown,

C 3

(Only

(Onely because, it to his honor tends)
 Although, therewith, compos'd to other ends?
 Befide (although it fomewhat may concern
 His *reputation*) I am not to learn
 That these *Blasts*, for the most part, oftner rear
 A dust, to cloud it, then preserve it clear;
 Or, firs' up, *envy*, *hate*, or *evill-will*,
 To brawl, which else (it may be) had lain still.
 For, to the Flower that spreads the fairest blooms,
 The Cankerworm and Caterpillar comes.
 Moreover, they, *who least deserving* are
 May in this kind of honor have a share
 With best Desert; and buy, with what was theirs,
 A better *Monument* then this appears.

Is it for some advantages design'd
 Unto my self? sure no; for none I find
 Hereby acquirable; nor had I brought
 My poverty to light, if I had fought
Self-honour; seeing, there is nothing more
 Dishonourable thought, then to be *poore*.

Well then; if it were neither so nor so,
 What is my purpose, in what now I do?
 Ev'n this, That, from the *best man* whom I knew
 Here living, I might fet forth to your view
 A *self-deniall*, through the want of which
 The Common-wealth grows poore, and poore men rich.
 That, also, by him, in whose *charity*,
 GOD, did appear, in my necessity,
 Others may be provok'd, through his examples,
 To shew more love unto those *living Temples*,
 In which he dwelleth; and at least, forbear
 To ruine them, although they have no care
 Of their Repair: For, this is one of those
Deficiencies, which multiplies our woes,
 And, through defect, whereof our *former cost*,
 And *present hopes*, will suddenly be lost,

As

As they have been ; unless we do with speed
 Put, what is yet but *words*, into a Deed ;
 Not dreaming still, that, we from GOD can hide),
 What is by *men*, apparently espid :
 For, though we will not see, what we behold,
 Nor credit what we know true, being told,
 It shall, in fright of all our impudence,
 Let in a *Fear*, against which, no defence
 Can possibly be made ; and, then, the *doom*
 We fear'd in secret, openly shall come.

He, of this *self-deniall* was a *Teacher*,
 Yea, and as well a *Pattern* as a *Preacher*,
 Who, taught with *power*, such principles as these,
 And, not as do our *Scribes* and *Pharisees*.

I wrote this partly likewise, in requital
 Of his rare *kindness* ; and by his recital
 Of what he was, to stir up imitation
 In all those who had any near relation
 Unto his *fleshly being* ; and, thereby,
 To pay my debt to his *posterity* ;
 And, that (if well improved) it might be
 Some *retribution*, for his love to me.

But, (in the *first place*, though I name it *last*)
 This *opportunity* I have embrac'd,
 To keep still visible, before mine eyes,
 That *Object*, which the world doth most despise
 To look upon ; ev'n that, disgracefull, poore,
 And lowe estate, in which I, heretofore
 Was friendless left ; and, in how just a time,
 GOD, sent me full Deliverance, by *him* ;
One, from a *Thousand* chose, to signifye
 Thus much ; that, (notwithstanding they whom, I,
 Remembred often ; me remembred not)
 His *everlasting love*, was not forgot.

Having now shewn the *Reason* of my *Rime*,
 I will return again to speak of him

Who caus'd this *discourse*, which I am in ;
And, where I left off, there, I will begin.

Before, the bounty, which from him did come,
Amounted to the fore exprest sum,
Ashamed in my self, to see how far
He had engag'd me, without taking care
Of reimbursement ; unto him I sent
Unask, a true and full acknowledgment
Of all I had received : But, to my hand,
He back returned it, with this command
That, to no Person, I a word should say
Of what had past betwixt us, in that way.
For, well I know, said he, both *you*, and I,
Shall get but disadvantages thereby.

The World, is full of envy, and malicious,
Making to us, our best works most pernicious.
They who in her affairs, are chiefly wise,
And, view, our actions, with meer carnal eyes,
Will judg me but a fool ; and, think perchance,
Your *wit*, hath wrought out of my ignorance
Or *easiness*, that, which is an effect
Of GODS good *providence*, and my *respect* :
Keep it in secret therefore ; for, from thence,
There can arise no mischief, or offence.

These Reasons charm'd me ; and, with much ado,
I silence kept, because, he wil'd it so.
Only, (some few dayes after he forbid
This to be mention'd) I friendly chid
By these ensuing *Verses*, which are next
Inserted here, as not beside my *Text*.

SIR, *though, so friendly, you to me have been,*
That, to forget it, were a mortall sin,
Yet, I am one, whom divers do suppose
To make no difference, betwixt Friends, and Foes.
In my reproovings ; And, if that be true,
My worthy noble Friend, then, have at You,

For

*For, you forget your self, and strive to clime
To heights, so unfrequented at this time,
That, I suppose, I am in conscience tide
Your temper, and your practises to chide,
Left by soft-hearted kindnes, and compassion
(with such like vertues, now grown out of fashion)
It may deservedly be said, by some,
One of these Sectaries you are become,
(And, of these Hereticks thought worse then Turks)
Who shew their true beleevings, by their works;
And, seem to bring their simple custome hither,
Of living well, and lovingly together.*

*Fy! have you honor'd been to sit among
The wisest of this Common-wealth so long?
And where, the men, who do themselves suppose
To be (at least) the wisest part of those,
Can many dayes, weeks, moneths, yea many years,
Hear Widdows out-cries, and see Orphans tears,
Without the casting of one look aside
On those, who by their path, stand Crucifixe?
And will you so degenerate from them
Whose practises, are patterns for the time.
To look on him, whom they have trampled on,
And left, as to the world-ward, quite undone?
Can you descend so low, to fix your eyes
On those, whom men in honor do despise?
Yea, in a manner, seek unto them, too,
Who are distressed, (before they seek to you?)
Wooe them to be releev'd, by your expence?
(As if you suffer'd, by their indigence)
And charge them, that they tell it unto none,
As if a deed of darknes, you had done?*

*Beleeve, it SIR, this is a novelty,
Which doth betray you, so apparently
That, were it known, your best Friends would not stick,
To voice you, publicly, a Schismatick.*

Scarce

*Scarce parallel'd: For, you in this divide
 From all I know, in all the World beside,
 Excepting one or two; and you, and they
 Make up that little Congregation may,
 With whom CHRIST promis'd he would present be,
 Though it consisted but of two, or three:
 And which was promised, (for ought I hear)
 Though none of them, a Priest, or Prelate were.*

*The circumstances heeded in your acts,
 Do very strangely aggravate the facts.
 Had it been only, in a humor done,
 Or, in a fit, but once, or twice alone
 (As works of charity, are, now and then,
 Performed, and repented of agen,)
 Or, had that charity, from you distil'd,
 But, drop by drop, or had it forth been fil'd
 By thimbles full, (as unto those we give,
 Our Aquavitæ, whom we faint perceive)
 Had it been so, or so, I should have thought
 So much thereof, as I in reason ought;
 (Though, with much more respect then yet I see,
 My publike services, will thought on be,)
 And would have striv'd, as far as I was able
 To make the gifts, and thanks, proportionable,
 As wise men do; or, some way complemented,
 And customary services presented,
 According to the fashion: But, the course,
 That you have took, Acknowledgments inforce
 Beyond all Prefidents: For, Sir, you stretch
 Your noblenes so far beyond the reach
 Of my weak faculties, to retribute
 Acknowledgments, which therunto may suit;
 Yea, and so oft, so long, so gen'rously
 You have relieved my necessity;
 That, therewith overcharged, that I am fain,
 To break out of the rode, into a strain,*

Som

*Some way extravagantly to declare,
As often in such straights as these we are
Constrain'd to do; And, as once Peter did
When through CHRIST'S manhood, he the Godhead spid;
And, when, he having fish'd all night for nought,
And drew a whole ship lading at one draught,
He cride out, LORD, go from me (get thee gone)
For I confesse my self a sinfull one.*

*As, is the Fruit, so, may the season be
A token of the nature of the Tree:
(As that which cometh by the Rivers side,
And, whereby Righteous men are typified
Illustrates well,) I, therefore, in respect
Ev'n of the time, may somewhat here object,
To show, yet farther, how you rend from those
Who have our earthly things, at their dispose.
For, at such times of need, still, ayd you lent,
As if by GOD himself, it had been sent,
Who, only, knew my wants; and unto whom
I, only shew them, when such great ones come:
Because, in greatest wants, I do perceive
Men readier to destroy, then to relieve.
Such, is the state of many in distresse;
Such, is the hate, of those, who do oppresse.*

*The rightly timing of a benefit,
Doth, very often, more then double it:
And, though such charity, may, in these dayes,
Return you little present gain, or praise,
Yet, GOD observes it; and, as sure, as he,
Will of a cup of Water heatfull be
Bestow'd on him who doth assume the name,
Of his Disciple, (although not the same)
Your timely, and your large benevolence,
Shall have a timely, and large recompence.*

*Me, in due season, GOD not only shall
Enable too, some way, to pay you all;*

But,

*But, add mean time, a blessing to defray.
That interell which he doth yet delay:
And, in that place, where some of those (I fear)
Who, me oppress, will tremble to appear,
You, shall be welcomed, with come ye blessed,
Who fed, and cloath'd me, when I was distressed.*

*These things consider'd, this, which I begun,
Pretending some reproof, intendeth none:
But, rather, is, (that debts be not forgot)
A memorandum only, or a note,
Subscribed with my hand, for intimation,
That, you, with me, shall have his obligation
Whose word is pass'd already to restore
Whatever shall be lent unto the poor:
And, who, doth good to every one intend,
Whose heart he moves, the needy to befriend.*

*Yet, that, mean time, I may not failing be
To pay as much in hand, as lies in me;
Receive this Benediction. Whensoever
The day of fiery tryall shall appear,
To prove your Faith, and purge you quite from all
Your selfnes: which ere long time will befall.
Let, then, your Faith be strong, and GOD be scen
A friend to you, as you to me have been:
And let your charity before him stand,
To manacle, and weaken every hand,
That would oppress those, whom you leave behind:
Let them GODS favour, in all troubles find:
Be safe preserved, in all times, and places,
By his free mercies, and preventing Graces;
And let this prayer, stil, about GOD'S Throne
Be fluttering, till he saith, so be it done.*

*These Verses, for his large benevolence
Were, for a long time, all his evidence.*

Nor

Nor would he more receive, though many a time
Security was offer'd unto him.

And, once, it was in words like thefe, denide :

When firft I your neceffity fupplide,

My *purpofe* was not, meerly to relieve

Your prefent need ; but, likewise, ayd to give

That, by your own *endeavour*, (with my coft)

You might recover that which you have loft.

The *State*, hath no part fatisfied, yet,

Of your allow'd, and overlong due *debt* :

And, till that fhall be done, I will expect

No *payment*, neither ought to that *effect*.

But, his *affiftance* having made me ftrong,

That, to recover, which had been by wrong

Detained from me, in a private hand ;

(And having fomewhat more at my command)

I thought my felf oblig'd (as I was able)

To render fome returns proportionable

To my Eftate. So, he accepts, at laft,

Security for part, and left the reft ;

(Of which, to him, I fomewhat yearly brought)

Without his asking, as expecting ought

(By any thing expreffed) untill that,

Were pay'd me, which is owing by the *State* ;

Or, till the refidue, I could repay,

By fome enablement another way.

This, fhews it is no frivolous occafion

From whence this *Poem* fprings ; or, *Obligation*

To be as inconfiderable, flighted

Which *me* to this acknowledgment invited :

But rather, in regard of GOD, and *Man*,

An act, which ought, as fully as I can

To be exprest ; That, for it I might give

The *praise* to GOD, and, men th' *example* have.

For, by his *charity*, GOD'S love appears :

I was, thereby, preferved many years

From

From perishing : Thereby, likewise, together
 With that assistance, which I had from other
 Concurring helps, (which have the same way, been
 To me by GOD'S good providence, sent in,)
 I got to be possessor of the *gate*,
 Of those, who were mine enemies of late ;
 And, thereby, also, partly to expresse
 To others, in their need, my *thankfulness*.
 Thereto, the Noble, and much Honored
Bradshaw, and *Dixwell*, ayde contributed,
 Among some others, who are not forgot.
 Although their kindnes, I here mention not ;
 Yea, GOD, for me, so likewise, did dispose
 The *purpose*, of my avaritious *foes*,
 That, doubly, it advantag'd me, and more
 Then all those *loving friends* had done before.
 Which, suddenly improving my Estate
 Beyond, what I did hope, or aimed at ;
 The *World* doth seem to think, and some do say,
 That, I, to thrive, have practised her way ;
 And, on my conscience, would now love me too,
 If, truly, she beleev'd it had been so :
 For, nothing renders her, a *Foe* to me
 But, that she sears my *words*, and *deeds* agree.
 And, that, though baits, and snares for me are laid
 To serve her ends, I shall not be betrayed.

Now, having finished this little *story*,
 Which hath a neer relation to GOD'S glory
 As well as to the honour of my *Friend*,
 With some brief *inferences*, I will end.
 But, lest, these may detain you overlong,
 Here pause ; and read them, in the following *Song*.

The

The fourth CANTO.

*Of Christian love, the large extents ;
 The sad, the bad, the mad events
 Of discord, here the Muse displaies ;
 That Idol SELFNES open laies.
 Some other things to heed commends,
 And, then, with praise, and Prayer ends.*

What shall that *Musing* profit, which affords
 Nothing but bare *Relations*, or meer *words* ?
 Or, what will things avail, that shall be read,
 Concerning those, who sleep among the *dead*
 If no advantages at all they give
 To benefit, or better those that *live* ?
 Sure none ; Left, therefore, these may justly passe
 For tingling *Cymbals*, or for founding *Brasse*,
 Some useful *notes*, or *notions*, ile discover
 On this *occasion*, ere I passe it over,
 And though I cannot *talk*, as others do,
 Ile *preach* my way ; and, preach to purpose too.
 Of many things, which merit mention may,
 Wherein my *Friend*, hath pattern'd out the *way*
 Of *walking*, and of *practise* ; three things, here,
 Shall be infitt on, as those that are
 Deserving speciall heed : Such, as (if we
 Well imitate) a true ALL HEAL shall be ;
 End all *Quarrels* ; Take off, from our eyes
 The blinding *scales*, and *filmes* of *prejudice*
 Which keeps us dark, and from a right perceiving,
 of *truth*, and, in a wilfull *misbeleaving*.
 An *imitation* thereof, would bring hither
 Outward, and inward *peace* ; and knit together

CHRISTS

CHRISTS difunlted *members* fo, that *love*
 Would ripen knowledg ; *knowledg* help improve
 A *ſaving Faith* ; That *Faith* renew the *Will* ;
 A *will renewed*, would GODS minde fulfill,
 And therewith fo acquainted make us grow
 That, we ſhould learn to *Act*, as well as *know*.

The firſt of theſe is *Love* ; *love*, not extending
 It ſelf, to *theſe*, or *thoſe*, but comprehending
 All things *created*, with an *imitation*
 Of CHRIST, by meekneſs in his *converſation*
 With *Publicans*, and ſinners ; and, with ſuch
 As *knew* but little, and *beleev'd* not much.
 Such, was CHRISTS *love* ; and (if I do not miſs)
 According to *man's meaſure*, ſuch was his.

For, though, that *vail of fleſh* which others wear,
 And, that, which clothed him, when he was here,
 Diſguiz'd his *inward man*, and made him paſs
 For one of thoſe, who running of a *Race*
 Doth beat the air in vain ; yet, they, whoſe eyes
 Obſerved him when he was neer the *prize*,
 Saw, he had uſde the *means*, and choſe the *ground*,
 Which beſt advantag'd him, and would be crown'd,
 When, many, at a loſs themſelves would find,
 Who, better *dieted*, and *disciplin'd*
 Were thought to be ; For, none could know ſo well
 What beſt befitted him, as he might tell.

Near to his latter end, he had attain'd
 Such love to all, and, therewith, ſo unfain'd
 A longing both to win, and to be won
 Unto the *Truth*, that, he was *ſo* to none
 So much, as to himſelf : and, by *ſorbearing*,
 By *hopefulneſs*, *long-ſuffering*, *patient hearing*,
 And *meekneſs*, without *bitterneſs of ſpirit*,
 True *quietneſs* of heart he did inherit
 Within himſelf ; and waited, when GOD'S leiſure
 Would of his *grace*, to others, fill the meaſure.

My

My cognizance of him, perfwades me fo,
 And, whether he thus perfect were or no,
 It ferves the turn, as well to let us fee
 What *you*, and I, and every man fhould be.
 Yet, of this Chrifian temper I had proof,
 To make it forth, with evidence enough.
 For, though in *fundamentals* we agreed,
 Effentially (as by what did fucced,
 Is manifef) yea, though we did accord
 In one GOD, in one CHRIST, one *Faith*, one *word*.
 One *will*, and *hope*; (as all true *Chriftians* do,)
 Yet, in fome accidentall means thereto
 We difagree'd; yea, often, did diffent
 In fome things, which 'twixt others made a *rent*.
 And, I was oft, fo earneft in difpute,
 His *tenents* to difprove, and to confute,
 That, they who fhould have heard us, might have judg'd
 Not *me* to *him*, but *him* to *me*, oblig'd,
 And that like *Paul* and *Barnabas*, at leaft,
 A parting, would have followed our conteft.
 Yet, though we both flood firm, to what we thought,
 Nor loffe of *love*, nor breach 'twixt us, it wrought;
 But, rather, to each other kept us nearer,
 The firmer in our friendship, and the dearer:
 Becaufe we both knew, that, one *Judg* we had,
 In whom *Atonement*, would, at laft, be made:
 Becaufe, we both intended, not that *He*,
 Or, *I*, might conquer, but, Truth victor be:
 And, this declareth his *deferving*, more
 Then all, that I have faid of him before.
 For, what man els, but he, would not have thought
 My *Obligations*, fhould my foul have brought
 In bondage to his *Judgment*? or, at leaft
 Kept me from owning mine, by *hot conteft*?
 Who els but he, would have continued on
 His love, and bounty, unto fuch a *One*.

D

As

As thwarted his opinions? and, not rather
 Have made me scatter what he help to gather?
 Converted former *friendship*, into hate,
 And, sought to ruine me, in my Estate?
 Which had with ease been done; since, at that time,
 My chief *substance*, was receiv'd from him.
 But, of his *judgment*, what er'e think I might
 I knew his *love* was firm; his heart upright;
 And, this beleef of no man, I could have
 Who gave his *charity*, to make a *slave*:
 Or, who from bondage did my flesh unbind
 To lay a greater Thralldom, on my mind.
 No, (though from *servitude*, he set me free)
 If he, thus cruel, should to others be.
 Nay, though a *King*, with me should share his *Throne*,
 And prize me, as his chief *delected one*,
 Were he a *Tyrant* over other men,
 I could not give him *love*, for *love* agen:
 Nay, further (be it spoke with reverence
 To him I speak of, and without offence)
 Could I believe that GOD, in whom I trust
 Were (though he lov'd me) cruel and unjust,
 I would not seek with him in Heav'n to dwell,
 But, rather, go, and live alone in Hell.
 For, he, that's with essential GOD delighted,
 And, thereunto by hearty *love* united;
 Should therewith feel to him, such vertue giv'n,
 As would translate the *lowest Hell* to *Heav'n*.

I fear, I go too high in my *expressions*,
 Ile therefore stoop again, from these *digressions*
 To speak what's possible to be beleev'd
 Of those, by whom this cannot be receiv'd.
 And shew them, in my common *strain*, how far
 From *Christian love*, the greatest number are,
 Who most professe it; that, affect they may
 A far more excellent, and better way,

If

If carnall lusts, will give them time to read it,
And, their *self-love*, admit of *Grace* to heed it.

It is not *love*, but cruelty in those,
Who, would on others *consciencess* impose
Their *Yoaks*, or break the bands of *loving kindnes*,
Because their *friends* have *weaknesses*, or *blindnes* :
Nay, (which of *cruelties* appears the worst)
Because, they would not be, from that divorst,
Which is their *comforts* chief preservative ;
And, without which, none happily can live
Here, or hereafter ; And, when doing so,
To these *imposers*, no true good can do.

What is a *friend* for ; or, what better are
Those *friends*, then *foes*, who neither can forbear
Nor help to bear, that Friends infirmities
With meeknes, whom he hath been pleas'd to prize ?
But, beat the *lame*, because, they cannot *run*,
Leave him that's *blind*, because he sees no *Sun* ;
And, separate from them, for that, which they
Would willingly disclaim, and cast away
If they were able ; or, els, did not fear
They, thereby, *sinners* against *Conscience*, were ?
Whereas, they rather should with these abide,
To lead the *lame* ; to be the *blind-mans* guide :
And, with *long-suffring*, to instruct the other,
Till he becomes a true *beleeving Brother*.
Oh ! how far off ! how far ! are such as those
From imitating him, who lov'd his Foes ?
(And dide to save them ?) who pursue with hate
Their *friends*, for those concernments, which relate
Unto themselves alone ? How far are such
From loving them, who have offended much ?

This temper at this time, is very rare,
For gen'rally almost, we bite and tear,
So barbarously, each others *flesh*, and *fleecees*,
And rend CHRIST'S Robes into so many peeces,

D 2

That,

That, we seem rather *Woolves*, and *doggs*, then *sheep*,
 Belonging to that *Flock* which he doth keep.
 Nor are *they*, only, *Woolves* in sheeps array,
 Who, thus their *Woolvish* nature do betray,
 But, ev'n on some of *us*, who of his Fold
 Are *Members*, this, distemper doth lay hold.

Ev'n we forsooth, for whom our GOD hath done
 So much of late ; we, *we*, who look upon
 Our selves at this time, as a People chose
 By speciall *providence*, to scourge his *Foes* ;
 And, to be they, whom he first calls to bring
 Unto his *Throne*, our *Everlasting King*,
 Whose *Banners* LOVE ; Ev'n we, have here of late,
 Instead thereof, advanc'd the *Flagg* of HATE
 To be our *Standard* ; and, the same display
 With as much virulency as we may
 Against each other : Yea, against those, too,
 Who seek GOD'S *face*, as truly as we do.

Some of us, so aloft, our selves do carry
 With hope of great atchievements *temporary*,
 That, we forget from whence we first ascended ;
 Slight them, for whose sakes, we have been befriended ;
 None loving, but our selves ; and looking on
 All els, as if the *Earth*, for us alone,
 Had been created ; and all others, born
 For objects of our hatred, or our scorn :
 And, leave them unrewarded, by whose hands
 The *ground* was won, on which our *building* stands.

Some of us, on a *spirituall account*,
 To such an *overweeningnes* do mount,
 As if, we only, were the men, to whom
 Belongs that *Kingdom*, which is yet to come ;
 Or, as if *Heav'n*, for none els were ordain'd,
 But, those, who are among us entertain'd ;
 Bound up to our *Rules* ; marked, with our *Prints* ;
 Or, qualifide with our *distinguishments* :

And,

And, so bewitch't are we, by our own *Dreams*,
 With that, which we have Preach'd upon those *Theams*,
 That, if we take not heed, twill bring about
 That *mischief*, which we purpose to keep out.

For, we through want of *love*, are so devided,
 By having *this way*, or els *that way*, sided
 To raife what others build up, or, in striving
 To raife a Babell, of our own contriving ;
 That, some perchance, may see the *Dragons tail*,
 Swing once more over us, ere we prevail.
 Yea, want of *love*, on all sides, so *misteaches*,
 Here, such *Obstructions* makes, and there, such *breaches*
 That, we are like to make our *common Foe*,
 An easie passage, where he could not go.
 Yet, tis not possible to make us wake
 From our vain *Dreams*, a safer course to take ;
 Unles, GOD, shall, our *Adderlike deaf ear*,
 Pierce by some stranger *charms*, then, yet, we hear :
 For, they are thought to speak words most in season,
 Who speak most *impudently*, and least *reason* :
 In which befottednes, if he walk on
 Much longer, as too long time we have done,
 (Acting, as if we thought, to shew, our folly
 Would be an argument to prove *us holy*.
 And drive still furiously against each other,
 As if all shortly would be mad together,)
 They, will not much mistake therein, who shall
 This Isle, Great BEDLAM, now Great BRITAIN call.

The other *vertue*, of my now *dead Friend*,
 Which to our *imitation*, Ile commend,
 Is, to be zealous, in the pulling down
 Of our great *Idol*, now, more famous grown,
 Then was *Diana* ; and, ador'd by us,
 Much more then she was once, at *Ephesus*.
 That weak, that base, that despicable ELFE,
 Cal'd SELFNES, which, man sets up in himself ;

And, for whose services, and *adoration*,
 We from all things within the whole *Creation*,
 Make *patterns* to our selves: And, not of these
 Alone, make we *fantastick images*
 But, of things also, which had neither *birth*,
 Or *being*, on or underneath the earth;
 Neither within the *water, ayr, or fire*,
 Or any where, in lower place, or higher.

This, is that *God*, which now is worship'd more,
 Then *Baal*, and all those *Idols* heretofore,
 Which did provoke to wrath. There, are our *loves*
 Most fixt. Thereto, our *Temples, Altars, Groves*
 Are consecrated; and, what els, beside
 Whereby, an *Idol* may be glorified.

Thereto, those *Tithes*, those *Duties*, those *Oblations*,
Thanksgivings, Prayers, solemn *Observations*.
 All *forms*, and *ceremonies*, (whether taught
 By *truth*, or, *superstitiously* in brought;)
 Our *Governments*, our *Parliaments*, our *Laws*,
 Our *Armies*, our unjust, and *righteous Cause*;
 Our *Conquests*, all our *wisdom*, all our *wealth*;
 Our *honor, beauty*, with our *youth, and health*;
 Our *righteousnes* (if we in us, have any;
 Our *wickednesses*, (whereof we have many;)
 Ev'n *Scriptures, Judgments, mercies, Sacraments*,
 With what els, GOD ordains, or *man* invents,
 Are all, by some among us, now converted,
 (Or, rather, to speak properly, perverted)
 Some way to serve, as to advance the praise
 Of SELFNES, that great *Idol* of our dayes.
 And, some, who *vote*, and speak against it more
 Then *many*; more, then *any*, *her* adore.

Most, who pretend, to serve the *Common-weal*,
 Do most intend, from thence to rob and steal
 Wherewith, to sacrifice before the *shrine*,
 Of that lou'd *Idol*; which doth glare, and shine,

With

With *jewels, gold*, and those *embellishments*,
Which should have been the publike *Ornaments*,
They, from poor *Orphans*, and sad *Widdows*, tear
Their Garments, for their pseudo-god to wear:
Pluck from their hungry mouths, their bread and meat,
For that devouring *God* of theirs to eat:
And, then, for his *drink-offerings*, pour forth floods
Of faithfull servants, Friends, and Childrens bloods.

Most, who pretend true *Justice* to maintain,
Do more contend, to wrong those who complain,
Then how to right them; that thereby they may
Make *innocents*, this cursed *Idols* pray:
And, to their *faithful friends*, are most severe;
Either, to make a shew, as if they were
Impartiall: or, perhaps, thereby, to pay
A good *desert*, the clean contrary way.

Most, who pretend to *charity*, do give
Either, in hope they, thereby shall receive
Some benefit; or els in hope to raise
A Monument, or Trophie of *self praise*:
And few out of a tendernes of heart,
Give, to releve, or to reward *desert*.

Most, who pretend to *friendship*, do but buy
With complements, or some cheap courtesie,
Their *self* advantages; and, to more charge,
When they are put, it is but to enlarge
Their *selfnes*, and, some way thereby, among
Such other ends, to make their party strong.
For, when unserviceable, these are grown,
They cast them off, as Persons never known.
Yea, when the times doth come, which truly shows
Who is a *Friends*, they then become their *Foes*.

Most, who pretend for GOD, that *vertue* fain
For nought; with them, is *godlines*, but gain.
They frequently, more bold with him do make,
Then with all others; and from him dare take

What ere they can, to sacrifice unto,
 This *Idoll*; and suppose no wrong they do.
 Yea, those pert *Jewish women*, who had given
 And, would give spice Cakes to the *Queen of Heaven*
 (And had befoold their Husbands to consent
 That, them they should, in GODS despight, present,
 Took not his Oyl, his pure Wheat, and his spices,
 To make, their wicked wilfull *Sacrifices*,
 With bolder impudence, then many a one
 Among us, for this to Idols use have done.

A *Spirit*, being, GOD, in no need stands
 Either of *Churches*, *Tithes*, or *Rents*, or *Lands*,
 Or *Forms*, or any of those other things,
 Which, for GODS worship, our *devotion* brings:
 For, these will do his *deity* no good:
 But, *selfnes*, is a God of *flesh*, and *blood*,
 That will be highly pleas'd with those, *oblations*
 Which GOD Almighty, counts abominations,
 If not made use of, with all circumstances,
 Which, in a right way, *piety* advances.
 And, therefore, we do purpose (if we may)
 To take them, for this *Idol*, quite away.
 But peradventure, ere effect that finds
 We may be taken hence, or change our minds.

This, is in every heart, the *Antichrist*,
 Which doth usurp CHRISTS Temples, and resist
 His reigning there. There, *paramount* is he
 (Though other *Antichrists*, there, also be)
 His chiefest opposite; and gives offence,
 More then his *Foes*, of greater eminence.
 The *Devi*ll, doth in the World, against him rant,
 As his chief Foe; In his *Church militant*,
 (At large) *The man of sin*; And, *this*, or *that*
Corruption in each individual *State*
 Or *Congregation*: But, *this*, hath alone
 In every *single man*, the *supream Throne*

Of

Of *opposition*; though, sometimes, appearing
 In one *beloved sin*, and sometimes wearing
 Another *habit*, as it best befits
 The *place*, or *person*, where, inthron'd it fits :
 And, though the *Devoll*, *Turk*, and *Pope*, and all
 Whom, in their *sphears*, The *Antichrist* we call
 Should down be thrown; we shal rejoyce in vain
 If, in our *hearts*, this *Antichrist* still raign.

This, is that *Idol*, which prolongs our woes :
 This, is that *Idol*, which, if ere we lose
 Our present *hopes*, is that, which will effect it :
 And, I do more then probably suspect it.
 This, is the last thing, my *deceased friend*,
 Declaim'd against, before his latter end,
 As likely to be that *abomination*,
 Which will occasion here, a *desolation* ;
 If not destroy'd, or, at least, debased
 Within those *Temples*, wherein it is placed.

This *Idol*, hath in every heart a *shrine* ;
 Yea, (though I hate it) doth possesse in *mine*
 The *inmost room* ; there, screwed in so fast,
 That, thence, I fear, it hardly will be cast
 Till all that *Fabrick* shall be broken down,
 Wherewith it is incorporated grown,
 It knows what now I think, what now I *write*,
 And sticks the clofer to me, in despight
 Of all that I can think, or *say*, or *do* :
 Yea, and by means of this *performance* too,
 The more exalted in my heart will be,
 If, GOD himself, shall not deliver me.
 But, he will asid sufficiency of *Grace* ;
 For, I intend ev'n in that very place,
 Where fixt it stands, to sacrifice the *Beast*
 With all the *trinkets* of *self Interest* :
 Which, if I can do, while 'tis fixed there,
 Will better please, then if *destroy'd* it were.

Another

Another *Virtue* in my *Friend*, no less
 Deserving heed, was *Conscientiousness*
 In *words* and *works*; whereof, an imitation,
 Would bring much happiness unto this *Nation*.
 For while *good Conscience*, entertain we shall,
 It keeps a never-ending *Festival*,
 Which gladdeth more the heart, then when we feast
 To entertain our best beloved *Guest*.
 If sleighted; it becomes our greatest *Foe*:
 If cherished; it such a *Friend* will grow,
 That, when all else forsake us, and abuse us;
 When they oppress, and causlessly accuse us;
 When opportunity the *Devil* wins,
 To muster up against us, all our sins;
 When, GOD perhaps, doth lay upon us too,
 A heavy hand: when *Death* (as it will do)
 Arresteth us, our *countless debts* to pay,
 And, to his *dungeon* carries us away;
 Ev'n then, when all our *honors* and our *wealth*,
 Our *youth*, our *strength*, our *pleasures*, and our *health*,
 Shrink from us; when, our *best beloved Friends*,
 Our *wives* and *children*, upon whom depends
 Our greatest earthly comforts, will forgo us;
 Lodg us among the dead, where none shall know us;
 And, leave us without succour, all alone,
 To give account for that which we have done:
 Then, will this *Friend*, if well we cherish her;
 (Yea, though she formerly abused were,
 If we be sorrowfull for our offence
 And reconciled by true *penitence*)
 Will go along with us unto the *Grave*;
 Remove all thence, whereof, we dread may have;
Sleep there with us, whilst there we shall remain;
Rise with us, when we shall arise again;
 And, make us there, with joyfulness appear
 Before that *Judge*, when other men shall fear:

For,

For, having in this life, the privileges,
Of our *Accusers, Witnesses, and Judges,*
(Which none else hath by our *terrestrial Laws,*)
Before hand, she determineth our *Cause.*

She, by the *Law* that's written in our hearts,
Doth judg us; and no jot from that departs;
So that no *Soul*, can justly counter-plead,
An *Ignorance*; or stand in any need
Of an Interpreter, or, *witness* brought,
To testify, of what, was *good or nought* :
For, none, will she condemn for that *offence,*
Whereof, he bringeth not an evidence
Within *himself*, to clear, or to condemn,
For that, which is objected unto them.
And, whosoever to this *judgment* comes,
Shall blame *themselves*, and justify her dooms.

Look therefore that you *keep* this *Judge* your friend,
And that, by your fault, she who will pretend
To be this *Conscience*, be not entertain'd
Instead thereof: For, *Conscience* may be strain'd
So far, and by accustomed refusing
Good counsell; and by wilfully abusing
Her just reproofs, till her away we chase
And let an evil conscience take her place.
And, what events, may afterward ensue,
I leave it, to be thought upon, by you.

How, we may know a *Conscience* rectitude;
How, to preserve it, we may means provide;
How to recover it again when lost;
Time to compose a large discourse would cost.
To sound the *depths*, I therefore will forbear,
And onely add, for your example here,
What, by occasion of my *Friend*, that's gone,
I have, since his departure, mus'd on.

Good Conscience, whereof high esteem be made
Three *Objects* hath; to which there must be had

A

A due respect, afunder, and together,
 Without neglecting, what belongs to either;
 Except in things, wherein the *less* is debter,
 To wave his due, for that, which is the *greater*.

GOD is the *first*; our *neighbours*, or our *brother*
 (In some respects) the *next*; our *selves* the *other*;
 Whose welfare, in some cases, may before
 The *second* be preferr'd, and render'd more:
 Because, it is the *Rule* whereby to square,
 That *love*, which to our *neighbours*, we should bear.

Our *duties* to all these, were in the *heart*.
 First written; and renew'd again, in part,
 By *common grace*: But, *sin* hath so defaced
 That *Table*, and that *writing* so much rased,
 That, we must seek to make up that *Record*
 By what, GOD hath supplied in his *Word*;
 And, they, who would preserve the *conscience* fair.
 And blameless, to that *Glass*, must oft repair;
 Which, (by that aid, which GOD to add will please)
 Shews us, our several duties, to all *these*.

All they, whose *Conscience* is this way renew'd,
 Know what should be embrac'd, and what eschew'd.
 Such, will not of his honor, GOD, bereave,
 To save their *Country*; nor, their lives to save,
 Spoil or betray that; nor, themselves deprive
 Of ought, which they to serve *these*, did receive
 Through *cowardise* or *sloth*; nor, to enjoy
 The pleasures of the *flesh*, the *Soul* destroy.
 To GOD, they will not make a sacrifice
 Of *guiltless blood*; or, honour him with *lies*:
 Or, offer to him things achiev'd by stealth,
 By fraud or rapine; nor their *Common-wealth*.
 Repair, enrich, or strengthen, by *oppressions*;
 By tollerating any known transgressions,
 To *Piety* destructive; or, to that
 True *Justice*, whose defect, may ruinate

Humane

Humane Society; either, by fearing
 To draw their fwords againſt a *Tyrants* daring;
 Or ſeeking, by a *warlike way of murther*,
 How, to enlarge their *territories* further;
 In hope of needles gain, or fruitles glory,
 Rais'd out of *black deeds*, by a *bloody ſtory*:
 But, perſecute the troublers of their peace,
 Till *ſafety*, may be ſetled; and, then, ceaſe:
 That, throughout the World it may be known,
 They fought not to enlarge, but ſave their own;
 And to diſable thoſe from doing wrong,
 Who, els, would all the World embroyl, ere long.

Such, will not make their *Publique Faith* a ſcorn,
 That they who live, and they who are *unborn*
 May in times future, be diſcourag'd from
 Affiſting, when another *need* ſhall come;
 And, let all, rather unto ruine run,
 Then truſt, what is not to be truſted on.
 Such, will not (as in times of need they may)
 Take ſome mens lands, and livelyhoods away,
 The *Publique* to ſecure, without ſupply,
 For loſſe of that, which it was ſaved by:
 But, to each *private ſufferer*, reimburse
 Their *private damage*, from the *Publique purſe*.

Such, will not miſemploy their *Power*, in place
 Of *ſupream Truſt*, unjuſtly, to diſgrace
 Their *faithfull ſervants*, upon bare ſurmizes,
 On miſreports, which *evill will* deviſes
 To blaſt their credit, ruine their *Eſtate*,
 (Perhaps their lives too) by objecting hate
 Which is untrue. For, they not being there
 Who could refute that, wherewith charg'd they were,
 (Nor ſuffred to take notice, from whoſe tongue
 They, in their abſence, did receive that wrong)
 A *prejudice*, doth bring a cenſure on them,
 Which ere they can prevent it, hath undone them.

If

If they *good conscience* have, who thus can do ;
 He think, the *devill* hath some conscience too ;

How feared are the *consciences* of those,
 Who, give their *friends*, much lesse respect then *foes* ?
 Obliging them by favours whom they fear,
 Would els be traytors, (or perhaps so are)
 And disoblige *true men*, because, they know
 No injury can make them lesse then so ?
 What consciences, have they who do pretend,
 The *Publique* hath not, to releve a friend
 That's perishing; and, yet the self-same day
 (Though no need were) profusely give away
 Large fums among themselves; and gratifie
 Those men, who with their faction do comply ?
 (And own their ways, opinions, and designs)
 As if they did possesse, the *Indian Mines* ?
 What *Consciences* have they, who pay some worst,
 Who merit best; and last, who serv'd them first ?
 Provide for those; who for *self-ends* do serve;
 And let the *Common-wealths* true servant starve ?
 Give ready Coyn to some; and unto them
 Who did the same *work*, at the *self-same time*,
 Not any thing at all? except, perchance,
 A *Warrant*, *Order*, or an *Ordinance*,
 Which by begetting others, doth still add
 New troubles, and expence to what they had ;
 And without profit, so inlarge their cost,
 By pretious time, and tedious labour lost ;
 That, if at first, their debts they had forgiven
 (And added so much more, to make all even)
 To get a flat denial; some, had gain'd
 Much more thereby, then will be now obtain'd,
 Though they were pay'd to morrow? One, I know
 Who by experiment, hath found it so ;
 Yet, some of them, who may this conscience own,
 Would seem to think, great things on him, bestowed :

Because,

Because, Gods mercy, other wayes suppiles
That, which to him, their *Justice* yet denies.

What partiall *Consciences* are also theirs?
Who, in establisshing of just *Arrears*,
Gave some full *Interest* for debts delay'd,
And none to others, for like debts unpay'd
Ten summers after; and, which may, before
They are discharg'd, stand charged ten years more?
And then at last, perhaps, aside be lay'd
Among those debts, that never shall be pay'd?

From such corrupted *consciences* as these,
Hath sprung our *Epidemicall disease*:
Those manyfold complainings, in our streets,
Wherewith each friend his sad companion greets:
Those scandals, which are publish'd in disgrace
Of persons, who were lately in the place.
Supream Trust: hence, also, flows that hate,
The Quarrels, discontentment, and debate,
Which is amongst us: Hence, those hazzards rise
Which make us fearfull, and our Enemies
Still hopefull, that, it either shall occasion
Some broyl *within*, or, some without *Invasion*.
And, if I may beleieve what my heart tels,
That, which they do expect, or somewhat els
Equivalent, will shortly come to passe,
If we *below*, and they who are in place
Above us, make not conscience of our wayes
More then we have done, in preceding dayes.
For, if there be a GOD, as my soul knows
There is, by that, which daily from him flows:
If there be *devils*, as I know well to,
There are by what, I see their servants do.
GOD, or the *Devi*ll will to us appear
By some new *Act of Grace*, or *work of fear*,
To purge hearts, from death procuring *works*,
And that *hypocrisie* within them lurks;

And

And keep us to the rule of doing so,
To others, as we would be done unto.
 Of which good practise, whilst he here was living
 My *Westrow* (having by examples of giving)
 Deserved to be a pattern, I, contrived,
 This way, of having him, again revived;
 That, I, and you, and others, by the light
 From hence reflecting, may walk more upright.

Lord, let these overflowings of my Spirit,
Which, in themselves have neither power, nor merit,
Produce forth good effects; and not be found
Like that, which gives an useless, empty sound.
Let it be some way, fruitful unto them,
Who had relations in the flesh to him,
Who, hereof gave occasion; and, some way
To every Reader, who peruse it may;
And, not a memorandum only be
To other men; but, likewise unto me.
Vouchsafe me grace, whilst, here I live to serve
(In this my Generation) not to swerve
From my appointed work; but to persevere
In doing it, with vigilant endeavour,
That, of my Talent, when I must appear
To give account (which time approacheth near)
I may be faithful found, and to that joy
Admittance have, which nothing can destroy.

Let neither fears, nor hopes, neglects, or wrongs,
Deter from doing what to me belongs:
And, though my faculty hath small esteem,
And needles to the World, perhaps, may seem,
In those affairs which may be pertinent
To thy great work: make it a supplement
Of some good use; that, times to come may see
My wither'd leaves, did help adorn the Tree
During that season, wherein cloth'd it stood;
And, were for cure of some diseases good.

Of

*Of what, in others, to be good, or ill,
 I have observ'd; let application, fill,
 So to my self be made, that what I saw,
 To be amiss in them, may me withdraw
 From erring paths; and, in their steps to tread,
 Who have uprightly walk'd, (alive or dead.)
 That, I may truly foot thy measures, too,
 As well as pipe them out, to those that do:
 Left, I my self, a Reprobate be found,
 When all things have compleatly daunc'd their round.*

*Let not the Revolutions, or the changes,
 Or, that prevarication which now ranges
 Throughout the World, me, from my station carry;
 Or, cause me from good Principles to vary.
 But, in the stream, of all those great distractions,
 Differing opinions, counter-marching actions,
 Plottings, designings, threatnings, and pertakings,
 Whimsies, Chimeras, doubtings, and mistakings,
 Fawmings, and frownings, praises, or disgraces,
 Wants, and aboundings, in all times, and places,
 So steady keep my Judgment, and so clear,
 That, all my Life, I firmly may adhere,
 To truth, and honesty; and, plainly see
 What man intends, or is design'd by thee,
 And, whatsoere, without me, makes a din;
 Let, me have alwayes, peace, and joy, within,*

*My life, hath been a Warfar to this day;
 And troubles multiply: Yet, if it lay
 Within my power, to chuse what other lot
 The best man living hath, (or I have not)
 And, might my self, my own self being make;
 Let me no comfort, in my Portion take,
 If, I, would chuse aught els, but that which now
 I have, and thy free mercy, shall allow:
 For, of thy love, so well assur'd am I;
 Of what, within thy pow'r doth also-lie:*

E

And

*And how, thou best know'st, what for me is best,
That, on thy Wisdom, Powr, and Love, Ile rest.*

*I, love to see the doing what thou do'st,
(Oh GOD ! most holy, powful, wife, and just)
And, therefore, though my flesh be terrifide
By thy approaches, and, oft loth to bide
Where, I may stand to see thee marching on,
And doing, here, such things as thou hast done:
Yea, though sometime, such horrors on me cease,
That, they do shake my bones ; yet naytheles,
My Spirit, so is pleas'd, to behold
Those Judgments, and those mercies manifold,
Which I observe ; that, in no other time,
Nor, (might I chuse) in any other Clime,
Would I have liv'd, Jave where I might have seen
Such things, as have to me discovered been :
No, though thy Judgments, which, now on us be,
Have, in the flesh, with others, wrapt up me,*

*For, whatsoever former times afford ;
Whatever, hath been written in the Word ;
What signs, or wonders, have been to thy glory
Recorded in prophane, or sacred story,
Hath been a new transacted, in my dayes.
So, have I seen the River, and the Seas
Made passable: So, have I seen thy wonders
In blood, and Vermine ; in fire, hail, and thunders ;
And, in those other dreadfull signs, whereby
Thou, heretofore did'st Pharaoh terrifie ;
Mysteriously, or morally (at least)
If not in all things, lit'rally exprest :
And, have observ'd, that, they on other men
Have now, the same effects, which they had then.
To carnal wisdom, but events of chance
They do appear ; and, such, to ignorance.
Great Kings, and Princes, will not yet be wise,
But fool themselves, with vanities, and lies ;*

And,

*And, are like Pharaoh, daily hardned so,
As if they dared thee, thy worst to do.
Yea, their inchanters, though they cannot stand
Before thee, (and acknowledg tis thy hand,
Which is upon them) do endeavour still,
To seek themselves, and to resist thy will.
And, all of us, almost as heedles are,
Of what thou do'st, as Jacobs offs-pring were.*

*Thy Judgments, mercies, threatnings, promises,
The severall causes, and effects of these,
Have been to me, exemplified a new,
By that, which hath been offered to my view:
Th' occurrences, betwixt thy Friends, and Foes,
Long time ago, foretifying those
That should succeed, (and, were for Prefidents,
That like proceedings, would have like Events
Throughout all ages) I've seen parallel'd
By those, which with mine eyes, I beheld:
And, by those types, compar'd with what I saw,
Did, sometimes from them such conclusions draw,
That, I foretold, when few beleev'd me,
What, they and I, have liv'd, fulfil'd to see.*

*And, though, thou art not pleas'd to let me know,
Perspicuously, what is approaching now:
Yet, I see dim appearances, whereby
I may suspect a mischief drawing nigh.
A Cloud, which like a mans hand seems to be,
Or, els, a mans hand, like a Cloud I see
Threatning a storm. I see, me thinks, oh! Father,
Vapours far off disperse, begin to gather
Into divided bodies, whence may break
A voice of Thunder, and things dreadfull, speak,
With sad events; If we with speed repent not;
And, thou, the plagues, which we deserve, prevent not.
Oh! therefore, turn our hearts; and unto thee
So, from our own wayes let us turned be,*

*That, thou maiſt ſtill continue thy compaſſion,
With thy accuſtom'd favours, to this Nation.*

And, my beloved *Brethren*, for whoſe warnings,
I, thus adventure my dim *fore-diſcernings*
To publique cenſure, though not for my ſake,
For your own ſafety, notice of them take :
And, of your vanities, repent with ſpeed ;
That, *Judgments*, but conditionally decreed,
May be averted : And, that, thoſe *good things*,
Of whoſe approach the *ſeaſon* ſymptoms brings,
Deferred may not be : For, there is, yet,
Somewhat, to be *removed*, which doth LET,
That *Kingdoms* coming, for which, many pray ;
And, that *Removall*, muſt prepare the *Way*.

If, GOD, this *way*, by *judgments*, muſt inforce,
It will, for us, now living, be the worſe ;
And, we ſhall bear the ſtrong pangs of that BIRTH
Which, that myſterious WOMAN will bring forth,
On whom, the DRAGON waiteth to devour
The MANCHILD, who (deliver'd from his power
By his *Almighty Father*, and our GOD)
Shall rule the *Nations*, with an IRON ROD.
But, if we willingly remove from hence,
That LET ; it ſhall produce a *recompence*,
Which will requite our labour, and deſtroy
The great *Obſtructor* of our promis'd Joy.

Here, I had done. But ſomewhat, preſſeth in,
On which, I could anew again begin.
It doth not much concern my *Theam*, I know ;
But, what, of that ? It may concern you, tho.
My *Muſe*, oft times, when ſhe is on her wings,
Wheels from her Game, to unexpected things
Which come to view ; and, thereby more hath won
Sometimes, then if aſide ſhe had not gone.
So, may ſhe now ; Ile therefore, let her fly
At what ſhe ſees, although I know not why.

The

The *Kingdom* look'd for, seems to be near
 By many tokens, which to me appear,
 As well upon the *Governments* of those
 Who, thereto are profess, or secret *Foes*,
 As on the SAINTS : For, when I was but young,
 (And ever since my *child-hood*, all along)
 I, thereto had an eye ; And, in this *clime*,
 (Or *little World*) I've seen within my time
 Four *Governments*, almost as differing
 Both in the *roots*, from which they forth did spring,
 And *discipline*, as DANIELS *Monarchies* :
 And, much, to be consider'd, in them lies,
 To make me to believe, that, CHRIST is shaking
 The *Worlds foundations* ; and, approaches making.

The first was, when much fam'd ELIZABETH,
 Raig'nd here ; In whose time, (though I drew my breath
 Not thirteen years) I, observations made
 Of things, then said and done, both *good*, and *bad*,
 More then my age did promise, and, er'e taught,
 Was to the best part, of my *knowledge* brought.
 During this *Monarchy*, I did perceive,
Sincerity, begin to take her leave ;
 That, *Christian zeal* abate, and cool again,
 Which was so hot, when she began to Reign ;
 And, introductions of such *deviations*,
 As, both forego, and foreshow *alterations*.
 Yet, that, which then did seem to keep in aw
 These *Nations*, was, the GOSPEL, and the LAW.

Next her, out from the *Caledonian Wood*,
 A *ramping Lyon* came ; and, up he stood.
 As, he first got this pow'r, he kept the fame,
 By acting of the *Fox*, and seeming tame.
 To his devourings, he impos'd no measure :
 The *Law* he govern'd by, was WILL, and PLEASURE ;
 And, he perfude, what he design'd at first,
 As far, as any *crafty coward* durst.

More

More stoutly, his *Successor*, carried on,
 Then politickly, what his SIRE begun;
 And after many struglings, and much cost,
Himself, his *Kingdoms*, and *defigments* he lost.
 Yet, for that *Government*, thus much Ile say,
Justice and *piety*, wore in that day,
 The fairest *out side*; and, were trim'd about
 With many *Ornaments*, now, nigh worn out;
 And, *goodnes*, had a very glorious *shell*,
 Although the *kernels* therein prov'd not well.

Against this *Government*, the People rose,
 In throaning them, whom they themselves had chose:
 And whilst they were continu'd on the *Throne*;
 NECESSITIE, was law, for what was done:
 Which *Law*, to lengthen, and corroborate,
 They, new NECESSITIES did still create;
 Till their *Adorers*, did their Pow'r conternn,
 And, found great need of all things, but of THEM.
 For, by indulging *selfnes*, they destroy'd,
 What had, by *self-deniall* been enjoy'd;
 And made themselves so rich, and some so poor,
 That, now, the *Peoples choice*, is out of dore.
 Yet, whilst they kept the *Throne*, GOD, by them wrought
 Effects, which will not wholly come to nought:
 For, though *self-seeking*, most prevailed then,
 There were among them, *good*, and *righteous men*,
 (To GOD, and to their *Country* serviceable.)
 Whose *number*, had it been proportionable
 To *ten*, for each five *Cities*, *Towns*, or *Shiers*;
 Had made the *work*, reserv'd for others, theirs.

The SWORD, hath now, obtain'd the *sovereign pow'r*,
 Let it, Oh LORD! protect, and not devou'r.
 Let, it take notice, that it is prepar'd,
 The *Vineyard*, only, to secure and gard,
 (Or, cut away those Plants, which might annoy
 The fruitful *Vines*, and their sweet grapes destroy)

Not

Not to possess the fame as if it own.
 Let us (although the *pow'r* thereon bestown,
 Should be abus'd) obediently attend,
 Till to the *raign*, thereof, thou sett an end :
 For, when thou pleasest, thou, canst in one hour,
 Make it destroy it self, by its *own Power*,

To rule us, thou hast now advanced it ;
 Let us, for conscience sake, therefore, submit,
 Whether it be for *future good*, or *ill* ;
 Because, to have it so, it is thy *will*.
 Thou canst as well by *Arms*, as by the *Gown*
 Rule peaceably, and make thy *mercy* known.
 Although it be a *Sword*, that bears the sway,
 Let, it thine *Adversaries*, only, slay ;
 Let none of thine, have any cause to fear it :
 And, let it no wayes dammage those that wear it.

Still, mindfull make it, for whose good, and ayd
 'Twas first advanced, disciplin'd, and payd :
 Who, did contribute, what, first, made it strong
 To conquer : who, still adds, what doth belong
 To keeping of that *Pow'r* ; and, let it not
 Indanger those by whom it was begot ;
 Wrong their *propriety*, whom it defended ;
 And whose just preservation was intended ;
 Nor, breake those antient *bounds* which kept should be
 'Twixt *man* and *man* ; and, betwixt *man*, and *Thee* ;
 And, upon whose *Infringers* thou hast laid,
Curse, whereof, all, ought to be afraid.
 Let it perform the works thereto appointed ;
 Make way for *Justice*, and for thy *Anointed* :
 And, when the time design'd thereto is done,
 Let it, to what must follow, yeeld the *Throne*.

The next, I hope shall be the LIVING-WORD.
 Let his long look'd for KINGDOM come, Oh LORD !
 Let over us, that *King* of *Nations* raign,
 To whom, all *praise*, and *Glory* doth pertain.

For,

For, whatfoer'e this proves, that best will please us.
Come therefore, quickly: Quickly come, LORD JESUS.

Mean while, accept a sacrifice of *praise*,
For what hath been vouchsafed in these days,
By way of *preparation*, to that *End*,
For which, in *Faith*, and *hope*, we do attend.
Accept of praises, from the *single hearted*,
For all thy *Saints*, which are from hence departed;
And, for all those, who shall make up the sum,
By which thy Kingdom, will compleat become.
Accept my *Thanks*, for what thou didst confer
On me, by him that's gone, and those, yet here:
Accept it rather, for that *love* of thine,
Vouchsafed from thy self, to *me* and *mine*,
By frequent *pledges*; and, for that *Free grace*,
Whereby before all time, I chosen was,
To be eternally made One with Thee;
And, in thy *self*, accept them *LORD*, of me.

Thus, having my Friends Obit, truly truly kept
Six nights, (whilst others round about me slept)
Here, that Contexture, which conceiv'd I had,
Is now produced, spun, and weav'd, and made.
'Tis true the Object, of my contemplations,
Was WESTROW: But, from him, my Meditations,
Rose higher; and my soul did contemplate
Things, which concern these Nations, and this State;
And, thereupon, some hints, are interweaved,
Which will (if passed by, as unperceived)
Make this, which is, the Muses way of giving
Life to the Dead; to be, unto the Living,
An ominous preface; at least to some,
Of death, of shame, or, of worse things to come.

FINIS.

1661.

An Improvement of Imprison-
ment, &c.

[HAZLITT, No. 78.]

AN IMPROVEMENT

Of { *Imprisonment,*
 Disgrace, } Into { Real *Freedom* ;
 Poverty, } Honest *Reputation* ;
 Perdurable *Riches* ;

Evidenced in a few

Crums & Scraps

Lately found in a

PRISONERS-BASKET

AT

N E W W G A T E ;

And

Saved together, by a *Visitant of Oppressed Pri-*
soners, for the refreshing of himself and
those who are either in a worse Prison, or
(who loathing the dainties of the *Flesh*)
hunger and thirst after *Righteousness*.

HE, who, *five thousand* hungry Souls had fed
With *two small Fishes*, and *five Loaves of Bread*,
Would have the *Fragments* sav'd : for, that is sweet
To some, which others trample under feet ;
This Prisoners late *Experiments* may be,
Of use to them, who know much more than he :
For, men to credit those, are soonest mov'd ;
Whose *Words* to be sincere, by *Deeds*, are prov'd.

By GEORGE WITHER.

London, Printed in the Year, 1661.



THE
A U T H O R
OF THESE
Fragments,

TO THE

*Humble, the Poor in Spirit, and to all
those Afflicted-Ones, who disdain
not these CRUMMS.*

EXperience, *though to Fools it Mistris be
Oft, makes men Wise; For, some effects on me
To that end it hath had: & though with mocks
Most entertain my Triple-Paradox,
It will, by what ensues (I hope) appear
That, Truths, by me, therein averred were;
And, that, whatever shall succeed thereon,
My Words, and Actions, do concur in One.*
*Those few, who did here visit me, in love,
Seem'd, with so much contentment to approve
Their homely Entertainment with these Scraps,
That, they were pocketed; and some, perhaps,*

*Them, will Communicate : Which if they do,
 So let it be, and much good do't them too :
 I wish, for their sakes, that they better were,
 But, if, as they did mine, their hearts they cheere,
 I, may to Constancy, encouraged be
 By their Example, more than they by me
 At present are ; and mutual Ays, ere long,
 Shall make the weakest of us, to grow strong ;
 For, by GOD's Providence, (not seldom) springs
 Noblest Effects, from most contemned things.
 " Let, all, who of these Fragments, Coppies had
 " These Lines (to be perfixt before them) add.*

C A P T I -



CAPTIVITY

IMPROVED INTO

FREEDOM

By the Grace of GOD.

GEORGE WITHER, *to his Friends, who
have inquired after him, since the late seizure
of his Person, Books and Papers.*

VV Here *I now am*, you much de-
sire to hear,
What, I am *blam'd for* ; what,
I *want*, or *fear* ;

Which, this will briefly tell you : I am well,
(In *Purgatory*, between *Heaven* and *Hell*.)
My *Faël*, (which I acknowledge, in good sooth,
May some offend) is only *writing Truth* ;
And, that is, in prevaricating times,
Much more offensive, then some hainous Crimes.

I nothing *Want*, that's truly needful, save
Due thankfulnes to G O D, for what I have,
Who hitherto, in an unusual wise,
Without my care, vouchsafeth me supplies ;

Which

Which hereby, I acknowledge, to this end,
 That, others may in straits, on him depend.
 All, I need now to *fear*, is, that before
 I shall be freed, I way be made so poor
 The *Messenger*, will hardly get his fees,
 Or, that the *Remnant* of a Loaf and Cheese,
 Which at my now forsaken Chamber lies,
 Will mouldy be, or eaten by the Mife.

I do not fear, that what I have exprest
 Or published, will not abide the *Test*,
 Unless my *Judges*, do, by looking back
 The *Gen'ral-Pardon*, ineffectual make :
 For, that, which I last wrote, was but fruit torn
 Out of the Mothers Womb before 'twas born,
 Which, whether *Life*, or *Death* receive it should,
 No man with certainty, determine could ;
 And, if (according unto my *Appeals*)
 That, which I purpos'd for the *Publick-weal*,
 And honor of the *King*, may be perused
 Intirely, and not palpably abused,
 By *taking from*, or *adding thereunto*,
 I do defie the worst, this *World* can do ;
 Well knowing, that, if she conceal what's done,
 From Publick view, yet passeth *doomes* thereon
 Which may be to my wrong, 'twill be reveal'd
 And judg'd by G O D, to whom I have appeal'd.

Though now there be not left with me, one *Line*
 Of what I last wrote, I no whit repine :
 For, *Providence* will further my intent,
 Thereby, much better, than the course I meant ;
 Or, else will raife up, if that be calcin'd,
 A sprightlier Product of the self-same kind,
 Which to obliterate, none shall presume,
 Nor time abolish, nor the flame consume,

Till

Till it hath took effect to that good end,
 For which I did at first, the same intend;
 And, *Joseph-like*, when I shall tried be,
 Either the *King*, or GOD, will set me free,
 To whose *Free-mercies* only, I appeal
 Ev'n in those things, which I intended well:
 For, *extream Justice*, is a dreadful thing,
 Whether pronounc'd by GOD, or by a *King*:
 And, otherwhile, men of an *upright-way*,
 Permitted are, in somethings to *mis-say*,
 That *Spirits* may be tri'd, and those things known
 Which are of GOD, from that, which is our own.

I have not purposely, one Paper hid
 To cloake the worst, that er'e I said or did;
 And if men would but at my *frailties* wink,
 I'll tell them, when they please, ev'n all I *think*,
 Although against my Life it might offend
 So, their *Demands* to publick wellfare tend:
 For, to that purpose, if it needful were,
 I dare *say* more, than many dare to *hear*,
 (As would be known by what is now surpriz'd,
 might it be read in publick, undisguis'd)
 Yet, not exceed my limits ne'r-theless,
 Or, bounds of *Reason*, or of *Soberness*.

I have discharg'd my *Conscience*, as I thought
 The present times required that I ought,
 Considering, that otherwise, such *Tools*
 May be of use; and, men reputed *Fools*
 Speak things, as pertinently in some cases
 As they, who are imployd in *Wise mens places*.
 I am not ignorant, with what disdain
 Our *Pantaloons* my *Poems* entertain;
 Nor ought displeased, that what I have writ
 Seem'd *Frothy-stuffe*, unto a *Flashy-wit*,

My

My *sour Herbs* are as pleasing to some pallats
 As *Apricocks*, *Muskmillions*, or sweet *Sallets*
 To *wanton Appetites* ; and wholfomer
 Than that, wherein they more delighted are.
 My *Verse*, to them, seems *Vanity* to be ;
 So seem *They*, and all *Earthly things* to me.
 By them, I numbred with *Phanaticks* am,
 And they, by me, reputed are the same.
 My *Muse*, harsh sounds unto their *ears* applies,
 Their *Manners* do as much offend mine *eyes* ;
 And, if I merit Punishment, who *chid* them
 For things misdane, what merit they who *did them* ?
 Should none Reprove, but persons wholly free
 From Sinfulness, no Sin Reprov'd should be ;
 And where our *general Reproofs* offend,
 Few men, their *private Errors* will amend.

All that is in my *Thoughts*, my *Words* or *Deeds*
 Approvable, from GOD's free Grace proceeds,
 And none deserveth blame, but I alone
 (If I do) for what now is thought misdane.
 Yet, *come not at me*, till you may be sure
 Your *Visits* may no detriment procure
 Unto your selves ; for (though that I am zealous
 Of *publick Safety*) many are so jealous
 Of our Sincerity, whom they shall find
 From them, in some things, of a diff'ring mind,
 That they, who walk by *Gospel* and by *Law*,
 May chance to suffer like *Jack Fletcher's* Daw,
 Which taken among Pigeons, Pies and Crows
 For whom a Net was laid, did speed like those :
 And, to help keep an *Innocent* from starving
 May censur'd be, by some an Ill-deserving,
 Which paradvventure may be now my Lot.
 (If *Christian Charity* prevent it not)

More

More to their shame than mine, who, now have here
Been their *Remembrancer*, nigh fifty year.

But, for me, take you neither *care* nor *grief*;
Death, will much more advantage me than *Life*:

I walk not blindly, in the Paths I tread,
And they will make me safe, alive, or dead.

I am assured, that his *Providence*
Which orders things of much less consequence
(Whether conceal'd or published) will make
That which I've written, good effects to take;

And also by their means, perhaps, who be
As yet displeas'd, both with my *Book* and *me*. (then

Grant me but *NATURE'S* Freedoms, and let
The *Privilege* of *COURTS* and *SINGLE-MEN*
Do what they can: for, I have broke no Law
Whereof, a *sober Man* should stand in aw;
Nor need I *Patrons*; nor ought have I done
To make me be afraid, through want of one.

I, reverence the *Powers* that are *Supream*,
And, know so well, what doth belong to them,
That, I cannot offend by *Libelling*
Either against the *Parliament*, or *King*
As many may suppose; for, *VICE* may be
Reprov'd, yet, they kept from Aspersions free;
As will appear, when I have open laid
What, for my *Vindication* may be said.

I love and honour more, a *Foe*, that's just
Than *him*, who *saves my life*, and *breaks his trust*:
And, will not thank them, who, shall see wherein
I merit blame, yet palliate my sin;
Or, shall excuse me from due punishment,
When I shall know my fault, and not repent.
Nor will they be excus'd, in future times, (*crimes*
(Though yet they may) who make our *DUTIES*

Mine, is (if any) no more but *Omission*
 Of somewhat; or, at worst, but a *Misprition* :
 And, my *Cafe* now, may be resembled well,
 By what, unto a *Northern Lasse* befel,
 Who, having been corrected very fore
 For calling of her *younger Sister* Whore,
 Which was indeed untrue; her *Mother*, said
 Unto the *lesser Girle*, tell truly Maid,
Did she not call thee Whore? She answer'd, *NO*,
 (She did not) but, *she thought to call me so*.

I know there are those, who consider can
 What use there may be of an *honest Man*
 Who seeketh not for Honours, or for Pelf;
 Hates none; affects his Neighbour as himself;
 Fears nought but GOD, and his *own heart*; his
 Doth reverence, and can in Prison sing: (*King*
 When more desire to be affected thus,
 It will be better both for them and us:
 And, he who makes these things his chief ambition
 Though *Wrongs* he feel, can never fear *Perdition*.
 If less than formerly, I am befriended,
 I, and my Suff'rings, quickly shall be ended.
 If I find favour, you shall hear that from me
 Which, to acknowledge, it will well become me:
 Till then therefore *Adew*; and hereby know
 That I am pleas'd, and well, if you be so.

Chr. oUr reDeeMer LIVeth.

Aug. 12. 1661. From Mr. *Northrops*, one of
 the *Kings* Messengers in *Westminster*, where I
 am civilly used.

George

George Wither, His first Meditation,
upon his Commitment to *Newgate*,
Aug. 22. For his *Poem* called *Vox*
Vulgi, neither Published
nor Finished.

I.

S O; I do now begin to be prefer'd;
And from an *Owl* within an *Iviebush*,
Advanced am, to be a *Newgate-Bird*,
As fast incaged, as my foes need with.
My *Feathers* have so pluckt already been
That, no more I can lose now, but my skin,
And when that's torn away, I may perfume
My *Flesh* and *Bones*, in short time, will consume.

I I.

I was restrain'd before, but, not so strait
Was my Restraint, nor in so close a place;
I had my load, but not such overweight,
Nor seem'd I, so expos'd to disgrace.
My *Friends* were overcharg'd with me before,
And will, this way, be now oppress'd more:
For, that whereof my *Judges* me condemn,
Falls not so much on *me*, as upon them.

I I I.

But, is this *Newgate*, whereof so afraid
Offenders are? Is this the dismal place,

Wherein, before I came, I heard it said
There's nothing, but grief, horror, and disgrace?

I find it otherwise; and, doubtless, either

It is bely'd; or, they who are sent hither,
Within themselves, when to this house they come,
Bring that, which makes it seem so troublesome.

I V.

I no worse here, then where I was before
Accommodated am: for, though confin'd
From somethings, which concern my Body more
Then formerly, it hath enlarg'd my mind.

Here, by degrees, with what the world most fears
(With *Torments*, and their *Executioners*)

I may be so acquainted, if I please, (ease.
That, things which threaten pain, shall bring me

V.

Here, I can see the bottom of that *Pit*
Which gapes to swallow me: here, I can view
What some, who have more *prospect*, see not yet,
Nor will, till they their fears cannot eschew.

Here, I find *Objects* to prepare me for

That, which my *Flesh* and *Blood*, doth most abhor;
And, am assur'd, that, to what place foe're
I, hence am sent, that GOD, will meet me there.

V I.

Though here, my *outward-being*, seems no better,
But, in appearance dayly worse to grow,
My *Inward comforts* and my hopes are greater,
And, will be greatest when they make least show.

Although my *Oyl* and *Meal* doth not increase
Since I came hither, 'tis no whit the less:

Yea,

Yea, though I am at more charge every day,
Then did of late, a *weeks* expence defray.

VII.

For that cost, they supplied have, to whom
My *life*, it seems, is dearer, then to me ;
And, they ingaged for me are become ; (thee ?
LORD ! whence proceeds this *kindness*, but from
So is it, that, I now can hardly tell (zeal
Whether, my *Friends*, to *save* me, shew more
Or *they* more *malice*, who have fought of late
To ruine both my *Person*, and *Estate*.

VIII.

I find already, by what I have noted,
My best *Expressions* will concealed be.
My *Verses* (as the *Devil Scripture* quoted)
Produc'd by *Scrapps*, to difadvantage me.
I see my self oppos'd by no small odds,
Frown'd on, by mighty men, and *mortal Gods*
Who sit so high, that they nor feel, nor know
What things are suff'red, by poor-men below.

IX.

Not onely *Railing Foes*, on evety side,
But my *Acquaintance* also, and meer *Strangers*,
Unjustly, me defame, Jeer, and deride ;
Threats follow me behind, before, lie *dangers*.
Yet to no mortal for support I fend,
Nor make complaints by Letter, or by Friend ;
Nor will, except to them, to whom belongs
The Judging of my *Actions*, and my wrongs.

My

X.

My *soul*, these things consider well, and whence
 They do proceed : consider *why*, likewise ;
 Who, puts into thy heart, this *confidence* ;
 Who, by unknown hands, each dayes want supplies ;
 Who, *comforts* doth augment as *griefs* increase ;
 Who, cloathes and feeds thee in this *Wilderness*,
 And, when *Terrestrial ayds*, are quite bereaven (ven.
 Rains on thee, *Quailes* and *Manna* down from hea-

X I.

Mark, how this *Realm* is here Epitomiz'd,
 As to a *Bless*, and *Reprobate condition* :
 How *Mercies*, and how *Judgements* are despis'd,
 By most men, at the brink of their perdition ;
 How few, be wrought upon, in either place,
 By *Threatnings*, or by promises of *Grace*.
 How many, laugh, sing, swear, curse and Blaspheme
 Even when, *Hell*, ready seems to swallow them.

X I I.

Here, thou shalt see, that meer *Stupidity*
 And *gracelesness*, transporteth many a man
 To out-face *Death*, with less Timidity
 Then some with all their *Moral Vertues* can :
 Here, thou shalt learn, that if thy Prosecutions,
 Thy zeal, thy Courage and thy Resolutions
 Spring onely, from a *Natural Estate*,
 Thou, with all these, mayst be a *Reprobate*.

X I I I.

Let therefore, these *Experiments*, which are
 Be enterain'd ; and, if henceforth God should
 (As

(As he perhaps will) *common helps* withdraw,
 Let them quite go, and *catch on him fast hold*.
 For, if thou then despaire, or shalt distrust
 His *Love*, who never was to thee unjust,
 This, will then prove to be a *carnal-boast*,
 And, thou, with all thy vain hopes wilt be lost.

X I V.

Since also, thou dost feel thy heart more prone,
 By *smiles* and *favours*, to be drawn aside,
 Then by *harsh usage*, to be wrought upon,
 Let thy weak't *Bulwarks* be most fortifi'd,
 Left, they, who have not strength enough to win
 The *Fort* by *force*, by *Stratagems* get in ;
 And, thou then ruin'd, be past all repair,
 As many are, by those, who speak them fair.

X V.

That *Spirit, try*, which thy *Resolves* begets ;
 For, other while, as resolute are they
 Who are possessed but with *Ranting-Fits*,
 As any, in whom *Passion* bears no sway. (*Madness*,
Contempt of Torment, sometimes springs from
Stoutness, from *Anger*, or *despairing-sadness* :
Martyrs, and men, of *Reprobated sence*,
 Bear suff'rings, with small outward difference.

X V I.

Search thou thy *heart*, therefore, with prudent care,
 That, *Malice*, *Pride*, nor *Vengeance* lurk therein :
 That *Love* of GOD, and all *mankind* be there,
 Linckt with a detestation of all Sin ;
 And, if thou find it so, be not afraid
 What e're against thee shall be done or said :
 For,

For, *Resolutions* built upon that Rock,
Will, of all raging Stormes, endure the Shock.

XVI I.

Though *Princes* in their *Supream Councils* blamethee,
And such as are *prophane*, FANNATICK call thee;
They shall not able be, to fright or shame thee,
By any consequent which may befall thee:

And, if so prudently thou guide, thy *Pen*

That, when it strikes at *faults*, it spares the *men*,
The *Wise* will from the *Fools*, themselves deuide,
And, every *Just-mans* Vote, be on thy side.

XVII I.

Though it alwayes proves not, do not grieve .
Nor vex thereat: for, what GOD calls thee to,
To put in Execution thou shalt live,
In spite of all this froward world can do;

And future times, will laugh to scorn the *storms*

And *Mountains*, rais'd by *Gyants*, against *worms*

When they shall see, (which they will see at last)
The *Towers of Babel* on their Builders cast.

XIX.

Make *Iesus Christ*, to be the sole Foundation,
Of thy *Affection*, of thy *Hope* and *Trust*,
Of thy *Belief*, of thy *Sanctification*,
Of all thy *Musings*, and of all thou *dost*:

For, nothing Justifies, but, doth Condemn,

That is not, *In, for, from, and by him*,

Without respect to any *Intereſt*,

Except, what, with his *Glory*, may consist.

LORD,

LORD, thou hast, by renewing, in some measure
My much depraved *Will*, inclined me,
In all things, to submit to thy *good pleasure*,
Let what's defective, now, made perfect be,
That, known it may be to this *Generation*,
Man may attain to such a *Resignation*,
That, he shall more delight, *thy will* to do,
Then, that, which his *own will*, provokes him to.

XXI.

Prais'd be thy Blest *Name*, who, as thou didst
 For *Joseph* (when he was in Prison bound)
 For me, in my *Imprisonment* provid'st,
 And, by thy *servants*, every where art found :
 Be with me, as to be thou hast begun,
 Until my *Generation Work* is done,
 And, when that's finish'd, for which I was born,
 Let me with Joy, into thine *Arms* return.

To the Right Honourable the Lord *Mayor*,
and the rest of the Commissioners of the
Peace and *Faith-delivery*, for the City
of *London*, now Asssembled in a
General Sessions.

The Humble Petition of George Wither.

The said *Petitioner*, having six and thirty years now past (before the great *Pestilence* raged) lived in this City (about half that time, after he came to mature Age) did in Affection
C there-

thereunto, make here, his Voluntary Residence, when hundreds of thousands forfook their Habitations, that if GOD spared his life during that *mortality*, he might be a *Remembrancer* of his *Judgements* and *Mercies*, both to this *City*, and the whole *Nation*; which he performing according to his ability, hath hitherto (with his *life onely*, and a *good Conscience*) escaped the Plagues of *War*, *Poverty*, *Pestilences*, and *Parliaments*; and is now a *Prisoner* in your Jail of *Newgate*, in order to be try'd, by the *House of Commons*, at their next Meeting, for intending to offer to the private consideration of the Lord *Chancellor of England*, a *Poem* called *Vox Vulgi*, surprized (before it was finished) in this *Petitioners* hands; who being lately so Totally deprived of a considerable estate as not to be left worth this *piece of Paper*, is in danger through want of necessaries, to perish within your Walls, before the time of his Tryal will come, unless GOD (as he hath lately done) shall Extraordinarily provide him his dayly bread, by the Charity of some, who, perhaps are scarce able to provide for themselves and Families.

The said Petitionor therefore, (conceiving himself obliged by the Law of Nature, to do what he can to preserve his life (though there be nothing therein considerable, for its own sake) humbly prays your Honours that, if he can procure Bail, it may be accepted for his appearance, when it shall be required, before the said House of Commons; who being the Representative of them, whose welfare he hath preferred before his own, and the Court to whose

whose doom he seems to be referred by the Warrant for his Commitment hither, the said Petitioner, will patiently submit thereunto.

If it be in your Power, and may stand with your good pleasure to vouchsafe him this humble request, the said Petitioner thankfully acknowledging your Justice and compassion, will pray for you as in duty he is bound.

George Wither.

The foregoing Petition, being delivered to the Lord *Mayor* at the Sessions, and no Bail allowed to the Petitioner, he forthwith composed this *Epigram*.

To the City of London.

WERE I, a Person, who had power to better
 Thy Trade, or make thy Priviledges great-
 Or take away thy Citizens Estates, (ter
 Thy Walls dismantle, or break down thy Gates,
 I had been lookt upon, though I had done
 To thee no kindness, neither meant thee one.
 But, of his love, there is no value made
 Who nought can to thy wealth or greatness add,
 Though he his life should hazard for thy sake,
 That, thee for ever, he might happy make.

BAII, will not be vouchsaf'd ; but, I must lie
 Among thy Rogues, expos'd to live or die ;
 To starve or begg ; and wholly be debar'd
 Of Liberty, unpitied and unheard
 For doing what was honestly intended ;
 And, wherein, I against no Law offended.
 This is, I must confesse, nor less nor more,
 Then, I had reason to expect before :
 Yet, all my labour, is not cast away,
 For, it occasion gives me, thus to say.

I wish'd thee well, and will, what ever shall
 To me, in my extremities befall ;
 For, here's a number yet within this place,
 Who are of those in whom the Seeds of Grace
 So fructifie, that GOD hath superseded
 For their sakes, that for which his Justice pleaded ;
 And I have in my personal distresse
 So tasted of their Charitableness,
 That, thereby I, enjoying health, and life
 (My self not seeking, but thy peace in chief)
 Expect that Justice only, from thy hands
 Whereon thine honour and thy welfare stands ;
 Which neither is thy Riches, or thy Power
 For, these may come to nothing, in one hour ;
 And, if to them, thou overmuch incline,
 I will not change my poor estate for thine.

Among the *Prodigies*, by many seen
 This year, I, might for one, have numbred been,
 If I, should all Particulars relate
 Which do concern my Person and Estate :
 But, they must now *Phanaticks* counted be
 Who, either do believe what they shall see,
 Or dare take notice, of those things that vary
 From GOD's proceed, in courses ordinary ;

And,

And, therefore, I think fitting to conceal them,
 Till that, which is to follow, doth reveal them,
 To manifest, without all Dubitation,
 That, God hath spoken to this Generation.
 Mean while, I'll suffer: for, our Peace must now
 Not from our Actings, but, from suff'rings flow.

Yet, whether, I deserve respect or blame,
 Know LONDON, since I now thy Prisoner am,
 That, if I have not wherewith to subsist
 Thou art oblig'd, to find me bread, at least,
 Whilst here I shall confinement undergo,
 Though I had alwayes been thine open foe:
 And, that 'tis Tyranny (what ere they are)
 To lay on any, more they can bear.
 Know likewise, that, if here I shall miscarry
 Through lack of what, for life is necessary
 Thou, thereby forfeitest, (as I conceive)
 A better Charter, then the King can give:
 Because, through want of Charity to foes,
 Much more to Friends, our part in Christ we lose.

What I have been to thee, it hath been shown;
 What thou to me art, it will now be known.
 And, possibly, another Generation
 Will heed, that I am somewhat to this Nation,
 Deserving better, then that lie I should
 Within a Jail, at seventy three years old,
 For acting and designing nothing worse
 Then, how to save them from a greater curse.

Look to your selves; For, whether bond or free
 I am; I know, my GOD, will look to me;
 And, I and mine, shall be both cloath'd and fed,
 When they who flieghted us, want Robes & bread.

So believeth *George Wither*.

Ano-

Another *Meditation*, (or Ballad as the World
perhaps, will call it) composed by the
fame *Prisoner* since his Commit-
ment to *Newgate*.

I.

MY *Soul*, since we are left alone,
In our *Confinement* here,
Where we disturbed are of none,
To God, come, draw we near.
For, part of his three dreadful WOES,
Are now, so carrying on,
That, if to him, we cling not close
We may be quite undone.

I I.

Our selves, let us examine so,
That though our foes condemn,
We may, for what we did misdo,
Make now our Peace with him;
Left, when the world hath fully try'd,
How, here we may be vexed,
We, greater miseries must abide
Where, she will throw us next.

I I I.

SIN, to full ripeness, is not come,
nor *malice*, to her heights;
And, we e're they receive their *Doom*
May look for more *despights*.

These,

These, which we have endured yet,
 Have been sustain'd with ease;
 But, GOD, it may he will permit
 Much harder things then these.

I V.

'Tis but the *Suburbs* unto *Hell*,
 whereto, we now are sent;
 And (for the future) none can tell
 What, hereto us is meant.
 To better men, worse things befall
 Then seem to be our *Meed*;
 And, our Afflictions are but small,
 To those, which may succeed.

V.

We have not that dark *Dungeon* seen
 Wherein, is *endless Night*;
 Nor in those, *Lowly lodgings* been
 Which ev'ry fence affright;
 We feel not that, which many lack;
 Nor Bolts, nor *Gives* we wear,
 Fit things for *Belly* and for *Back*,
 As yet, supplied are.

V I.

With sickness, we are not oppress'd,
 In body, or in mind;
 No *outward cares* disturb our rest
 No *Inward fears* we find.
 For, all the suff'rings wherewith we
 As yet, afflicted seem
 Are onely such as grievous be,
 In other mens esteem.

But,

V I I.

But, should I, (being old and poor)
 Diseased grow *within*,
 With Aches, have my *Limbes* made fore,
 Or, with an *Ulcer'd skin*
 Be turn'd into the *Common Jail*
 To lie upon the ground,
 And, all those *outward helps* quite fail
 Which I have lately found.

V I I I.

Should this befall us, where might then
 Our hope and courage be ?
 This, happens oft to *Righteous* men,
 And, this, may fall on me.
 What, but *complaints* and mournful cries
 Would then, be in this place ;
 Harts aking, or still weeping eyes,
 Scorns, and despaire of Grace ?

I X.

These will be then the best *Reliefs*,
 That, *Flesh and Blood* can see,
 To cure or Mitigate their Griefs
 Where such *Desertions* be.
 Yet, be of nought (my *Soul*) afraid,
 For, by his *Angels*, then,
 Shall GOD's Assistance be convoid
 When thou art left of men.

X.

They came unto the *Rich mans* door
 At which the *Lazar* dy'd,

And

And, him to rest Eternal bore
 To whom, he *Crumbs* deny'd;
 And when *Elias* had of bread
 The meanes deprived quite,
 He by the *Ravenous Fowls* was Fed
 At Morning, and at night.

X I.

Their GOD is *mine* ; and if in him,
 My *Trust*, I still repose,
He, will to *me*, be as to *Them*,
 To save me from my Foes.
 Or, if of that depriv'd I am
 which fed me to this day,
 I know he will supply the same
 As well, another day.

X I I.

The *Earth* is his, with her increafe,
 And waſted were her ſtore,
 He hath within a Richer place,
 Enough, to fend me more;
 And, till it comes; That which doth *ſtarve*,
Diſcomfort and *deſtroy*;
 My life (whilſt uſeful) ſhall preſerve,
 And more increafe my *Joy*.

X I I I.

The *Plagues*, which others to *Deſpair*,
 And to *Blaspheming* move,
 Shall ſtir me up, to *Praiſe*, and *Prayer*,
 And fill my heart with *Love*.
 Yea, that which on the *Kings of Earth*
 Will dreadful horrors bring,

D

Shall

Shall make me with Triumphant Mirth,
A *H A L L E L U J A H* Sing.

X I V.

The *Purging Fire*, which them doth burn,
Who, therein Raving, lye,
Thy Droffe (my *Soul*) to *Gold* shall turn,
Thy *Silver*, Purifie.
And, when thy *Fiery-tryal's* past,
No losf will come to thee,
If thy *works* Fixt on *C H R I S T*, thou haft,
Though built of *Straw* they be.

X V.

Resolves, which I had not before,
These *Musings* do beget;
And though, her *Furnace* seven times more,
The *World*, henceforth shall heat,
My *Soul*, return thou to thy *Rest*;
For, GOD, hath me assur'd,
That, were I ten times more opprest,
It should be well endur'd.

X V I.

How blessed is that *Heav'nly Place*,
Where thou, Oh *CHRIST*, doth dwell!
If thou canst bring such *Joy* and *Peace*,
Into this *Earthly Hell*?
He, with whom, thou still present art,
What ere on him is laid,
If, thee he loves withall his heart,
Needs, no where be afraid.

Mewgate, Sept. 3. 1661.

A Re-

A *Return*, in *Answer* to some of them, who sent to know how it fares with me in my Imprisonment.

GOD, gave me *Grace* ; by *Grace* I did conceive
 A *saving Faith* ; by *saving Faith* I live.
 My *life of Faith*, hath had a preservation,
 By *Hearing*, *Acting*, and by *Meditation*.
 By *Meditation*, I reduce to *Words*
 What my *Experience* in this life affords.
 By that *Experience* which I have attain'd,
 A *Patience* in my troubles I have gain'd ;
 My *Patience* hath such hopefulness begot,
 That, this *disgraceful Prison* shames me not.
 Though I am poor (and, as our Proverb sayes)
 As poor as *Job*) unto my God be praise,
 I am no *Beggar* ; for, I have not yet,
 Been forc'd to ask for Money, Clothes, or Meat ;
 Nor tempted (having dayly bread) to borrow
 Through fear of wants, that may befall to *Morrow* :
 And, well remembering, who was pleas'd to say
 There's *Care* enough belonging to each Day,
 I, for a day to which I may not live,
 Will not of what I have, my self deprive.
 With my *Condition*, I am pleas'd, and merry,
 Of my *long-suff'rings* I am not grown weary.
 And wish those who pursue me with most hate
 No worse, then to enjoy the like estate,
 Except my Bands. I have acquir'd this rest,
 By those *Means* and *Degrees*, afore express'd,
 And, this, unfeignedly, to you declares
 How, at this present time, with me it fares.

Sept. 7. 1661.

from *Newgate*.

George Wither.

A Pafs-By, in Relation to those, who seem offend-
ed at my *Frequent-Scriblings*, as they call them.

ME thinks, I hear some say, who look upon
These Papers; *will this fellow ne'r have done?*
Which *Questionists*, I, with a smile, contemn,
Supposing, labour lost, in answering them:
For, nothing is more pleasing to their ears
Then Scurril Pamphlets, Bawdy Rimes, and Jeers.
To them alone, therefore, who take delight
In *wholsome words*, Ile shew why still I write;
Prefuming, that my Reasons will not seem
To merit, altogether, disesteem.
Although my former *Poems*, and my *Musings*
Had not until of late Dayes, those perusings
Which I expected, nor now valued be
Of many, they have much refreshed me;
And, otherwile, for supplements have stood
Instead of sleep, of Rayment, and of Food.
In *Troubles*, me, they more content have made
Then *Wealth*, *Repute*, and all the *Friends* I had.
They cause me to be fearless of my *Foes*;
When I am *vext*, my *spirit* they compose;
When I am *Poor*, they are in stead of *Wealth*,
When I am *Sick*, they help repair my *Health*;
When I am *Well*, they are my *Recreation*,
When tempted to *Despair*, *Hopes Reparation*.
Thereby, when *Sadness* comes, to *Mirth* I turn it;
When I am *slieghed*, they do make me scorn it.
In Prisons, when my *Body* is confin'd
They do so many wayes enlarge my *Mind*
That, doubting whether will for me prove best,
The *Freedom* lost, or that which is *Possess*,

I use

I use the means of Both ; but, wholly leave
 The choice to GOD ; and what he gives receive.
 They are *Companions*, when I'm left alone ;
 They find me *work to do*, when I have none.
 By *day*, me from ill *Company* they keep ;
 Make *nights* less tedious, when I cannot *sleep*.
 They *ease me*, when I am oppress'd with *wrongs* ;
 When I want *Musick*, they do make me *Songs*.
 To *Friends*, who like them (where's no better cheer)
 They, acceptable *Entertainments* are ;
 Oft, likewise, I make use of them, instead
 Of *Charms*, when, I of *Fools* would fain be rid ;
 For, if I read them, but a *page* or two,
 They strait, grow weary, and away they go. (mind,
 They fix thoughts, which would quite slip out of
 And, when writ down, I them, know where to find ;
 Yea, other men, thereby, have oft received
Refreshments, if their words may be believed :
 And (which is more than all this) to GOD's *praise*,
 They are, and may be useful, sundry wayes.
 For these respects, whoever shall appear
 Pleas'd or displeas'd, to me my *Musings* are
 Considerable ; and if any one
 They do offend, them, he may let alone ;
 For, though they have been tendred unto many,
 I never, yet, inforced them on any,
 Against their wills ; except perhaps it were
 To save them, whose destruction I thought near ;
 And, (I will not be shie the Truth to say
 No men, have worse requited me, then they :
 But peradventure, if that dead I were,
 None daring to be their *Remembrancer*,
 (As I have been) they may more mischief'd be
 Through want of one, then troubled now by me.

George

George Wither's *Appollogy for composing the Poem called Vox Vulgi; being a Welcome home from the Counties, Citties and Burroughs, to their Prevaricating Members; saving the honour of the House of Commons, and of every faithfull and discreet Individual member thereof; which Poem was surpris'd before quite finished.*

The Contents.

*The Author, here makes his defence;
Clears his aspersed Innocence;
And frees himselfe, from Just suspicion,
Of acting ought, without Commiſſion.*

HERE, I have time to meditate upon,
What, I my ſelf, and other men have done,
Occaſioning my *suffering*, at this time,
And, in relation to what's thought my *Crime*:
Left, therefore, I may him offend who gave it,
I will improve this *Leisure*, whilst I have it;
For, when my *Musings*, are expreſt in *words*,
The better means to Scan them it affords;
And to declare, what I ſhall now expreſſe,
I may hereafter, want both Time, and Place;
Or, being dead, before my *Trial-day*,
My falſe *Accuſors*, to my charge may lay,
What they ſhall pleaſe; and none be certain, why
I was committed in this *Fayl* to die.
GOD give me ſtrength, to finiſh this; and than,
Let all my foes, do, and ſay, what they can.

I am not only question'd, for a thing,
 Prefum'd misdone, but also, for the *Spring*
 Whence 'tis deriv'd; and pleas'd some are, to say
 That rending of my whole *Estate* away,
 Had me provok'd unto an *angry-fit*,
 Which was the *Cause*, of what I lately writ;
 And, that I had a scurrulous intent.
 To cast assertions on the *Parliament*.
 To make it so appear, depriv'd I am,
 Of what best proves, that, I deserve no blame.
 My last *Conception*, (which, before to Light
 It could be brought, was snatcht out of my sight)
 May forced be to speak, what I ne'r thought,
 Or, else, be smother'd, as a birth worth nought:
 Or, (that an ill intention may appear)
 Some *Verses* may be pickt out here and there,
 (Without those *Qualifyings*, which precede,
 Or follow, to illustrate what they read)
 Whereby, some *Inferences* may be made,
 That, on *Good-manners*, I, intrenched had,
 In summing up, and personating that
 Which I have heard, the *Common-voice* relate:
 Thus much to be intended doth appear,
 By what, I do already *see* and *hear*.
 Which *falsehood*, if, but barely I deny
 I shall in *words* alone, retort the *Lie*;
 And, *Reason* may be born down by the *noises*,
 Arising from *plurality of Voices*,
 Yeld forth by them, who shall intrude to do,
 That, which nor *GOD*, nor *Good-men* calls them to.
 I, therefore, will produce a *Vindication*,
 That may be justifi'd by demonstration;
 Or, by such *Reasons* as will do me right;
 Unlesse they shall be kept from open sight,

Or

Or clipt; or, I not suffered be to say
 That, which to clear, my self produce I may:
 And, if so; by the *conscienc*es of them
 I shall be quit, whose *words* will me cendern.

My *Cause*, may for the present, injur'd be;
 But, all the World can do no harm to *me*.
 Though that which is *without me*, wrong'd hath
 And may be still, all shall be safe *'within*, (been
 So long as *GOD*, assisteth me, by whom
 I, with this *confidence*, am arm'd become;
 And peradventure, they who think to spoil,
 This *confidence*, may give themselves the foile.

Their scandal, in the first place, Ile assay,
 To wipe off, who suppose my losses may
 Provoke me, or, that my *oppressions* had
 Prevail'd, to make me grow a little mad;
 But, they mistaken are in that surmise;
 For, to the world-ward, I am so wise,
 To be by them distempred, in a mood
 Like those, who trust in *Riches* more than *GOD*;
 And, by what I am like to undergoe,
 It will be proved, whether it be so.

I am not so in love, as men conceive,
 With that, whereof the *World* can me bereave,
 As to ingage, for such poor Interests,
 My quiet in this life, by those contests
 Which I adventure on, if I saw nought, (thought:
 That much more worth such hazards, I had
 And, this mind, if my *Actions* did not shew,
 In former times, those will that shall ensue,
 When, more undoubtedly those things appear,
 Which of my *Writings*, the chief motives were.
 And will shew whether, I did ought intend
 To drive on an ignoble, or *self-end*.

It

It may be known, by what was heretofore
 Divulg'd, that, nothing now befalls me more
 Than I expected; That, I did foresee
 What lately seiz'd on other men and me:
 That, having been here, in the *Worlds* great School
 So long a time, I was nor so much *Fool*,
 As not to know, how, *Friends*, and *means* to make
 In seasonable time to save my *stake*
 And mend my *Game*; if I unto that end
 Had play'd it, which most other men intend;
 Or, if I thought those men, who look on me
 With most contempt, were better than they be.
 I knew as well as any, how to *Fawn*,
 And *flatter*; what to *give*, and what to *Pawn*
 For my advantage, if I could have thought
 That, worth my seeking, for which most men sought.
 But though I find it an *imperfect Light*
 Whereby at first, I walk'd, it gave me sight
 Of much more than the *World* believ'd, I saw,
 And, kept me of mine *own heart* so in awe,
 That, notwithstanding I did for a season
 Oft stagger to and fro, 'twixt *Faith* and *Reason*,
 (And stumbled otherwhile, into those things
 Which Ruine, unless *Grace* prevention brings)
 I, in the *main*, pursu'd a *Good Design*;
 (Not, I confess, by any power of mine)
 And by some *Symptoms*, at the last, perceiv'd,
 That, till of my *Estate*, I was bereav'd,
 My *work*, would neither well be carry'd on
 (When that time came, wherein it should be done)
 Nor, take so good effect, as it would then,
 Upon my *Self*, or upon *other men*.
 For, which cause, when I saw it must be so,
 Without reluctance, I, let all go,

E

And

And without nourishing a secret spleen
 Against their persons, who my foes have been.
 This, *future things*, much better will display
 Then all which at this present, I can say;
 As also, that, they who from me of late,
 Have torn unmercifully, my Estate;
 By far worse *motives* thereunto were led,
 Then those, which me inclin'd to what I did.
 Loss to prevent, or to regain *what's lost*,
 I did adventure no more pains or cost,
 Then *Reason* warranted, and obligations
 Which bound me to have care of my *Relations*;
 Or might, then, by pursuing of that *course*
 Assure me, how much better'd, or grown worse
 Men, by those *Judgements* and those *Mercies* were,
 Which GOD, had variously dispensed here;
 And, having thereby learned what GOD meant
 I, with my *losses* was as well content
 As is a *Christian* when by *Turks* pursu'd
 (Who overpower him by their multitude)
 He wracks his *Vessel* on a friendly shore,
 Where, he hath *Life* and *Freedom*, though no more.

Why, should I angry be to see that gone
 Which if I had not lost, had me undone?
 Which also, will undo them, who now have it,
 And (if good heed he take not) *him* that gave it?
 Or, which will be restor'd again to me,
 If, for GOD's Glory, and my good it be?
 Why, should I be displeas'd to be bereft
 Of that, whose *loss* hath an assurance left
 Of better things? Of that, which, whilst possess,
 Increaseth my troubles, and disturb'd my rest?
 Of that, which I must shortly leave (though mine)
 And, know not (when the same I must resign)
 Whether,

Whether, it to their *Weal* or *Woe*, shall tend,
To whom, when I am dead, it will descend ?

These things considered, all *wise men* know
That, nor these, nor my former *Musings* flow
From discontentments, or from *wrath* that springs
From loss of inconsiderable things :
And *Wifemens*, good esteems, if keep I may,
A rush I care not, what *fools* think or say,
On whom, the less impression it will make,
The more I rationally write, or speak.

But, that, whereby most blame to me may come,
(And, which will probably be charged home)
Is an *Impeachment* for a hainous thing
That some are pleas'd to call a *Lybelling*
Against the COMMONS ; which, if proved true
Ile ask no favour : For, I think none due ;
And, if it be an unjust imputation
I for my *sufferings* claim a *Reparation*,
Expecting (which ought not to be refus'd)
That, what is call'd a *Lybel* be produc'd
To open view, and fight of ev'ry one
Who may concerned be, in what is done :
And, that, none may usurp a Priviledge
Thereon to passe a Sentence as my Judge,
Who shall not read, or hear the same throughout :
For, *Solomon* hath freed it so from doubt
That, to averr, I shall not be a fear'd,
He, that doth Censure what he never heard,
Deserveth shame ; And I shall rather laugh
And Jeer thereat, then either grieve or chafe ;
Because, (at worst) I, then a *Doom* shall have,
Much like as if, a *Fool* had call'd me *Knave*.
If left to Publick view, my *Poem* be,
And finisht as intended was by me

No worfe construction, thereof can be made
 Then this, that, I have call'd a *Spade* a *Spade*;
 And, means devis'd, whereby men may appear
 Unto *themselves*, what others know they are.

By *fained speakers*, I have onely said
 What was to me by *Common-fame* convey'd
 And murmur'd in most places, to worfe ends
 Then that, wheteto my harmlefs *Poem* tends:
 And, if I may presume the *Truth* to tell
I am rewarded ill, for doing well :
 For, thereby, I not onely turn'd aside
 That general reproach which was apply'd
 To all the *House of Commons*, and, alone
 To them confin'd it, who brought blame thereon;
 But, likewise, without personally blaming
 (Or marking any forth) to their defaming,
 Have sought to bring it to their Cognifance,
 Who might thereby, the *Publick weal* advance;
 And, who, if it prov'd worthy Approbation
 Might useful make it for the Reformation
 Of that, which else, will have a Consequence
 More hurtful, then my *Innocent-Offence*,
 For, though by publication, I had done
 What might have seem'd a fault; (and now is none)
 The *Generality* but little more
 Had thereby known, then what most knew before,
 When to worfe ends, and more apparant wrongs
 'Twas toft, upon the *Rackets* of mens Tongues;
 Who, so diffatisfied seem to be
 By what, they lately *feel*, and *hear* and *see*,
 That very frequently they are offended
 Ev'n with what for their *welfare*, seems intended,
 Because, they having often been deceiv'd
 Suspect, some *future mischiefs* then conceiv'd :

Yea,

Yea, then, are things, when plausibly projected,
 The lesse believed, and the more suspected;
 Not by those onely, who now called are
Phanaticks, but, by those likewise that were
 Distinguisht by the name of Cavalier;
 Yea, and our *Facks indifferent*, do begin
 To be more Talkative then they have been,
 Because, they find themselves in danger (whether
 They are of this, or that side, or of neither)
 So long, as things which Reason order might,
 Shall passe by *number* onely, without *weight*.

To intimate, that, *Parliaments* had been
 Disturb'd, by some of those, who were brought in
 A *surreptitious* way; and, that by them
 The *People* were abus'd is no great crime;
 Nor is affirming, that they were deceiv'd
 Unfitting to be spoken, or believ'd,
 When generally avow'd; nor to averr
 A *Parliament in grosse*, may sometimes err,
 Since, neither to be *wise*, or *Innocent*,
 Is, an *inseperable Accident*
 Of *Parliaments*; as hath apparant been,
 By that, which we in our own dayes have seen:
 For, that, they may with *Treason*, and with *Murther*,
 Be charged, we shall need to look no further
 Then, unto those *Transactions* which have past,
 Both in this *Parliament*, and in the *last*.

What have I then misdome in making known
 How foolish, mad, or wicked some were grown?
 How much oppress'd men are; how griev'd; and how
 Exasperated, more and more, they grow?
 What fault commit I, when I hear men say
 What's *done*, and what I see done every day,

If

If I declare (*sedition* to prevent)
 That I perceive most men are discontent,
 And froward? since I neither made them such,
 Nor, therein am concerned half so much
 As other men? nor did intend a course
 Thereby, to make what's *evil*, to be worse?
 And, since, by that, which lately written was
 By me, no mischief can be brought to passe,
 Unless, by accident befall it may,
 As when *Heat* melteth *Wax*, and hardens *Clay*.

It seems hard usage (therefore) to be thrown
 Into a *Fail*; of all that was mine own,
 In my old Age dispoil'd; shut up alone,
 Where, sick or well (attended on by none)
 I must in longest nights the hazzards take
 Of what may happen, sleeping or awake;
 Not impudent enough, to beg or borrow,
 Nor having certainty of bread, to morrow,
 If *Charity* should fail: which, is a case
 Much worse, then oft befalleth in this place,
 To *Thieves* and *Murtherers*: yet, this is not
 Here mention'd as repining at my Lot;
 For, whereas I am onely lodged there,
 Where *Murtherers* and *Thieves* confined are,
 The Son of GOD, who for my Ransome dy'd
 Was twixt a *Thief* and *Murth'rer* crucif'd:
 And, in my present suff'rings I am eas'd,
 By being well assur'd, that GOD is pleas'd
 With what befalls; and that I shall at last
 Be fill'd with *sweetness*, by what had a taste
 Of *Bitterness* at first; and, that to them
 Who, me and my endeavour now contemn,
 Things may hereafter profitable be,
 Which are at present, mischievous to me.

Despised

Despised *Instruments* will be of use
 To bring to mind, that which will help reduce
 Confusion into order, when apply'd
 By *Meekness*, and not spurned at by *Pride*; (Jeer'd
 And, things which by the world, as much were
 As *Josuah's* Rams-horns, when he first appear'd
 Surrounding *Jericho*, will bring about
 As great a *Miracle*, as then was wrought;
 Though no *Examples*, yet, nor good *advice*,
 Nor private *Admonitions* make those wise,
 Who have not *Eyes* to *see*, what they behold
 Nor *Ears*, to hear a *Truth*, when it is told.

The hour is not yet come, which I expect
 May probably give this a good effect.
 But, there are times wherein that will content
 For which, we shall at other times be shent.
 My *Poem*, stiled *OPOBALSAMUM*,
 (Though) more offensive, then my last, to some)
 The *Commons* (named the *Long Parliament*)
 Did winck at, without shew of discontent:
 Yea, though in plain terms, I made bold to tell
 Wherein, their *faulty-members* did not well.
 I, then (as in the last) had so divided
 The *Goats* from *Sheep*; and had so well provided
 To save their honour, who least guilty were
 That (though when that first *Poem*, did appear,
 I was to them a *Prisoner*, for telling
 What some of them to hear of, were unwilling)
 They me enlarged, and vouchsaf'd me more
 Respect in shew, then e're they did before.
 For, prudently observing, that the shame
 Which they in chief deserv'd, who were to blame,
 Was upon all, without distinction flung,
 (Till, unto those to whom it did belong,

I had

I had confin'd it) not one word was spoken
 To me, which their displeasure might betoken;
 And, some good use was made, (though I confess
 Not very much) of what I did exprefs:
 And, when, by time, that out of mind was wore,
 I, had as little favour as before.
 And, so I have had also, ever fince;
 For, still, some at my writings took offence,
 And more my wrongs, by one *foe, one day*, were
 Then all my Friends, could right in twenty year.

I may have hope, the *Commons* before whom
 I must be try'd, as prudent will become.
 The *Priviledge* of WATERFORD affords,
 The Freedom of explaining their own *words*
 To all her *Citizens*. If my *words* are
 Allow'd but that Sense onely, which they bear
 Grammatically, I no more desire,
 So that my *Poem* be preserv'd intire,
 And perfected with my last thoughts thereon
 According to my mind when 'twas begun.
 For, no great credit gain thereby they shall
 Who weigh a matter, till they hear it all,
 And, they will much bewray their ignorances,
 Who heed not *Causes*, with their Circumstances.

There was before my *Book*, an *Epigram*
 Whereby, I wholly Vindicated am
 From that which is pretended; and, I hear
 That will not be permitted to appear.
 If so, I find it, there is mischief meant
 Which I shall find a *Medium* to prevent,
 Unless there be, in some an impudence
 Much more deserving blame then my offence.
 That *Epigram* did evidently shew
 My *Book* designed for the private view

Of

Of *Clarendon*, (suppos'd so wise and just,
 That, him, the *King* is pleas'd to intrust
 Ev'n with his *Conscience*) to receive his Doom
 Before, that forth in Publick it should come :
 Because, that, I was hopeful it might bring
 By means of him, some notions to the King
 Whereof his Wisdom, would have made some use
 To further, what shall to his Weal conduce ;
 And, if that *Epigram* conceal'd be
 It both dishonours him, and injures me.
 For, lyable it makes him, to suspect
 That, me, in *Ill designs*, he doth protect ;
 The wrong to me is without precedent,
 For, e're I had express'd what I meant
 With my imperfect *Poem*, I was seiz'd ;
 Accus'd of whatsoever others pleas'd,
 And here, unto an *ignominious Fail*
 Committed am *unheard*, and without *Bail*.

I hope for better usage, when the *Ring*
 Of *suff'rings* I have trod, till me it bring
 Before my *Judges* : (for what e're is thought)
 Their honour, I have not infring'd in ought.
 Their charge, against me, I, yet no not how
 May honestly be prov'd ; but, this I know,
 The *House of Commons* may much honour get
 By well approving that which I have writ
 (Considering, I therein have appeal'd,
 To GOD, and men) if, it be not conceal'd.
 From open view, and mulcts upon me laid
 For mentioning in *private*, what was said,
 In publick by the *People* ; who, thereby
 And, therein, are concern'd as much as I ;
 Because, my purpose, in that *Poem*, tends
 To *common good*, without sinister ends.

F

And,

And, if we to our selves, may not relate,
 Our thoughts in *words*, and them Communicate
 To *Peers* intrusted by the *Supream Power*,
 (For Preservation of their peace and our)
 We are in danger, shortly, to become
 The veriest *slaves* throughout all Christendom.

But, (as I said in that which was surpriz'd)
 The *Prudent Commons*, will be so advis'd
 When they with seriousness, have that perus'd
 Whereby, they are suppos'd by me abus'd,
 That, finding none reprov'd save onely those,
 Who them in their *debatings* did oppose ;
 And, that they likewise (after next *October*,
 Who were half mad in *June*) wife, and grow sober
 Will mend their former *manners*, and become
 As helpful, as they have been troublesome ;
 Both *Parties* then, will, peradventure be
 Thenceforth, as fully, reconcil'd to me
 As I to all men am ; and, what was not
Ill-meant, shall be *well taken*, or forgot.
 If it be so ; It will a *Symptome* prove
 Of an abatement, if not of remove,
 Of some oppressions, to prepare the way
 For what's reserv'd, untill another day.

But, to what end is this *Apologie* ?
 Not meerly, from this place wherein I lie,
 To free my Person ; or, from that, which may
 To me befall upon my *Tryal-day*.
 No ; those effects, must from an abler spirit
 Proceed : All I can say, or do, or merit,
 To add a contribution thereunto,
 So, little, will to such a purpose do,
 That, rather, provoke more my Foes, I shall
 And deeper, into their displeasure fall :

For,

For, 'tis not pleading in the fittest Season
 A *Righteous Cause*, with Arguments Reason;
 Nor is it our *well-doing*; or our *saying*
 The *Truth*; nor *Preaching*; nor *unto them, Praying*;
 Nor our *long-suff'rings*; nor (when past they are)
Good services to them, how great so er'e,
 That so much moves, as *Flattery, making Friends*,
 Large Gifts, and serving of their present ends.

I, therefore, have but an *occasion* took
 Thereby, to mention somewhat, yet unspoke
 A Nobler Cause concerning then mine own,
 (And whereon, *Words* will better be bestowed)
 Wholly to GOD committing the success
 Make that, the chief aim of what I express.
 For, hearing what is done, (by *common Fame*)
 And partly knowing, that, oblig'd I am
 Not by my *Nat'ral faculties* alone,
 On me conferred for that end, (or none)
 But, also, by my *Christianity*,
 (And, not a little, by a *Moral-Tie*)
 To *speak*, and *write*, and do the best I may,
 To bring them who are out, into their way;
 And, Ile express, what e're to that effect
 I do believe may tend; without respect
 To Persons of a high or low degree;
 Or, any Powers on Earth, who e're they be.

· *Councils* and *Parliaments*, and Sovereign *Kings*,
 I do acknowledge to be Sacred things,
 Whose Reputation, whilst (at least) they are
 In being, ought with conscientious care
 To be preserv'd; because on them depends,
 That, which to publick woe or welfare tends.
 Yet, He, from whom all Powers their Being had,
 And they, for whose sakes onely they were made

Ought so to be preferr'd, that, nought be wav'd
Whereby their dues, and honours, may be sav'd.

We have oft seen and felt, in our own times,
That, they of such *Confusions*, and such *Crimes*
Hath been the cause at least in letting in
Much more destructive Plagues, then all the Sin
Of Private Persons; and, that which we know
Was heretofore, may be *hereafter so*.

Yea, may and will, in every Age grow worse
Unless there be provision of some course
To regulate them; and, a *free confession*
(*To Persons qualified with discretion*)
To mind them of their duties, who have dar'd
When they to *Publick places* were prefer'd,
Employ those *Priviledges* as their own
Which were for *Publick services* bestown;
And, often do abuse them, to the wrong
Of them, to whom of right, they do belong.

'Tis now high time, that Earthly Kings & Judges,
Should wiser grow; and use their *Peiviledges*,
To better purposes then heretofore :
For, his great *Kingdom*, now is at the door,
Which will destroy those *Empires* that begun
In NIMROD, and through various forms did run
Until the *Tyrannies*, beginning than
Shall have an end in that *Misterious-man*,
Who, by the *Dragon*, *Scarlet-Whore* and BEAST,
(Though mystically) truly is exprest.
Then, shall those *Tyrannies*, and *Ufurpations*
Whereby he, long time, hath opprest the Nations,
And therewith, every *Branch* that sprung therefrom,
Unto an everlasting Ruine come;
Though some of them are seemingly *Befainted*,
And with fair shewes of *Holinefs* Bepainted.

For,

For, I believe (although it doth appear
 To few men, yet) *Divine Records* declare
 Aswell the *Term* of NIMROD'S *Emperies*
 As of *Mysterious Babels* Tyrannies,
 Whose time, *Six hundred sixty six* is known
 To *number out*: and, which must be ov'rthrown
 With that, from whence it sprung, when ripe 'tis
 That, to be *All in all*, GOD, may be known. (grown.
 And (as I've oft inferr'd) they, who belong
 To that *new Empire*, which will then grow strong,
 Shall no way need their Persons, to ingage
 By *violent Actings*; but, to bear the rage
 Of their opposers with a patient heart;
 For, *suff'ring* onely, will be their chief part.
 And, he who in the *Assyrian* hoast did smite
 Fourscore five thousand Persons, in one night,
 Shall by the Pow'r and vertue of his Word
 Perform that work, without thier hand or sword.

The C U P of *Fornication*, so bewitches
 With love of *Pleasures*, Honours, and of *Riches*
 The *great men of the Earth*, that, they think none
 Are *sober men*, unless they dote upon
 Those *Vanities*, and prosecute those *Ends*
 To which, their *Policy* and *Power* tends,
 Until they grow as mad or drunk as they;
 And, then perhaps, for *wise men*, pass they may.
 As *David* sayes, *They will not Understand*;
 They will not heed what GOD hath now in hand;
 But, obstinately still adhere to those
 Who, tempt them on, unto their ov'rthrowes,
 Till Ruine comes: For, they are not aware
 How cheated by those *Mountebanks* they are;
 Nor how those *Parasites* increase their *store*,
 Ev'n to *excess*, by making of them poor:

Nor

Nor heed they, how, these cause them to destroy
 Those men, by whom they *safety* might enjoy
 With *Love* and *Honour*, if they did not lend
 Their Ears to those, who no Good-men befren'd.

They shut their *Eyes*, and therefore cannot see
 Into what dangers they approaching be ;
 And, those as much they hate who cross their *will*
 To save them, as if they did come to kill.
 That, which they call, the *Reason of the State*,
 Too far insisted on, is often that
 Which proves the bane of Kingdoms; & yet still
 Either *false Prophets*, *Priests*, or their *self-will*
 Therewith besets them; though they have bin told,
 What thereon hath ensu'd in times of old
 When, Princes, GOD's directions had despis'd;
 And acted that, which their own hearts devis'd
 Although they by experiments had seen,
 What, of their *Policies*, the fruits have been.

These were of old examples: *Saul*, thereby
 Deprived was of Life and Sovereignty.
 King *Solomon*, by something like that Knack
 (To please his Wives) in honour suff'ring Wrack.
 So, *Feroboam*, though, GOD promis'd him,
 And to his seed, a lasting Diadem,
 By that *State-policy*, whereby he fought
 To keep the *Throne*, the loss thereof was wrought.
Jehu, regardless of GOD's promises
 The same course following, had the like success.
High places, *Altars*, *Groves*, and *Priests* of *Baal*
 Were chief occasions of King *Ahabs* fall,
 The bringing of the *Gods* of *Edom* home,
 In hope that they a strengthening might become
 Unto his *Kingdom*, was the overthrow
 Of *Amaziah*, and of many more.

State

State-Policy, made *Judah's* King contemn
 The *Prophets* Counfel, when *Jerusalem*
 Was firft destroyed, and the Jews inflav'd (faved;
 Who, might then, from that Bondage have been
 And, they who truly fought their prefervation
 Reputed were (as now) *Foes* to their Nation,
 Difloyal to their *King*, feiz'd as fupitious,
 And punifhed as Faftious or Seditious.
State-Policy, caus'd breaking of that *Oath*
 For which GOD was with *Zedekiah* wroth,
 And punifhed in fuch a *Signal wife*
 That he loft both his *Kingdom* and his *Eyes* :
 And, Politick enlarging of Poffeffions
 Or *Power*, by loading *Nations* with *Oppreffions*,
 To further *State-Defigns* (until it wracks
 Their Loyalties, and then their patience *cracks*)
 Hath been, and will be, in all times, and Nations,
 The caufe of Wars, *Rebellions*, defolations
 And changing *Governments* : But, now ere long
 When *human Policy*, hath made moft ftrong,
 The MISTRIS of Terreftrial *Potentates*,
 By Counfel, Strength, and by Confederates,
 Combin'd as they intend (and when their *might*
 Hath raifed *Expectation* to the height)
 Then, *She*, and *They*, fhall be unto each other
 A mutual Plague, and be destroy'd together,
 With ev'ry *Person*, *Family*, and *Nation*,
 Which is a Member of that Corporation :
 And then, thofe PEDLERS who are now fo jolly,
 Shall, packing up the Tokens of their folly
 Run to feek out where they their heads may hide,
 From that, whereby, they fhall be terrifi'd.
Let him, that hath an ear to hear this, hear it;
Let proud men tremble; Let the mighty fear it;
And

*And let the Meek rejoyce; For, GOD will turn
Their Sorrows into Gladness, who now Mourn.*

It is not only, now, of much behoof,
But, necessary too, that *sharp Reproof*
Advice and *Admonition*, should be given
To all *Estates* and *Princes* under Heaven,
Yea, and particularly be apply'd
By some, and in some cases, when aside
They from the *way of safety*, stray so far
That, to apparant danger, nigh they are;
(How ere they take it, or what ever shall
Thereby, to their *Premonitions* befall)
Because, by *States*, if wickedly inclin'd,
The greatest Plagues do fall upon mankind.

This made *Elia's* to become so bold
When *Ahab*, of his wickedness he told
Unto his face; and when, to like intent,
A *Writing*, he to King *Jehoram* sent.
This, to reprove King *Asa*, without dread,
The SEER *Hanani* encouraged.
This, made the Prophet *Samuel* so to School
King *Saul*, that in effect, he call'd him *Fool*;
And, *John the Baptist*, speak as plainly too,
Of *Herod*, as now they term'd *Quakers* do
To come with us: This, also, did induce
King *David*, who observed the abuse
Of *Courts* and *Councils*, to cry out on them
To this effect; *how long! will ye condemn
The poor and Innocent? how long! oppress
The man, afflicted, and the Fatherless?
How long? will ye unrighteously neglect
The cause that's just, for personal respect?
Do Justice, and vouchsafe compassion more
Hereafter, then ye have done heretofore;*

For,

*For, (if it be not) to you, be it known
 You walk in darknefs ; you have overthrown
 The worlds Foundations ; wilfully inforce,
 All things to move out of their proper courfe ;
 And, that, though GOD himself hath call'd you Gods
 A difference making (with no little odds)
 Twixt you and common men, yet, die you shall
 Like them ; yea, die fuch Death's, as did befall
 To wicked Princes, who, unto their place
 Went down, with greateft horror and difgrace.*

Although fuch rough *Reproofs* on filken Ears
 Grate harfhly, and are thought by *Flatterers*
 To found like *Blafphemy* : This in old times
 The Language was, in which great *Princes* crimes
 Rebuked were ; This was the ufual mode,
 Till *flaviſh men*, fear'd *mortals* more then GOD.
 Thus, *David* fpake unto the *Congregations*
Of mighty men ; Thus, through all *Generations*
 To them ſhould Truth be told, as need requir'd,
 By thoſe who, to that purpoſe are inſpir'd :
Republicks, Kings, and Councils, Objects are
 Of fuch *Reproofs*, and ſo reproved were,
 And, how inrag'd ſoever they are grown
 GOD, will be *King* ; his pleaſure hee'l make known
 By whom ſoever he pleaſes, that their crimes
 May now, as well as in *preceding times*
 Reproved be ; For, *States* and *private men*
 Are every whit as guilty, now, as then.
 The ſame at this time, or, the like *Omiſſions*,
 The like *Exorbitances*, and *Oppreſſions*
 In this our *Generation* may be found ;
 And more and more, are likely to abound
 If not prevented : for, the things we ſhould :
 We neither do, nor ſuffer thoſe who would,

And, if we can but force men to professe
 As we do, though against their *Consciences*,
 We think we have secur'd them to our side ;
 Whereas, when such mens Truths come to be try'd,
 Who are for fear, or for advantage won
 To act what is against their *Conscience* done,
 (They, being both to GOD, and *Men* unjust)
 In them, there's of all other, the least trust :
 For, how long ? or to whom ? or unto what
 Will they be true, who *Conscience* violate ?
 Doubtless, without a speedy Reformation,
 It wholly, will corrupt this *Generation*,
 Fit us for nothing, but, for what is Evil,
 And, to be serviceable to the Devil.

As therefore 'tis unfit that ev'ry one
 Should *States*, reprove, 'tis as unfit that none
 Perform that *Work*, and brutish, to conceive
 That, GOD, the *Worlds* last and worst Age, should
 Without *Premonitors* ; or, that the dayes (leave
 Most wicked grown, requir'd not stranger wayes
 Of *Admonition*, then have been in use
 When, of GOD's *Grace* there was much less abuse ;
 For, *Providence*, that nothing doth omit
 Which, either *Work* or *Season*, may besit,
 (Although, but little heed thereof be took)
 Hath lately, to this Generation spoke
 By many *Prodigies* : Each *Element*
 Hath very plainly Preached GOD's intent :
 Yea, many *Dispensations*, which to us
 Seem to be *wicked*, or *ridiculous*,
 Have somewhat in them, which relates unto
 That, which we *have done*, or else *ought to do*,
 Or have *Omitted* ; or else to be *Signs*
 Of that, whereto this *later Age* declines :

And,

And, that such things as those, in these *last Ages*
Should be, we have *Authenticall Presages*.

But, *Visions, Revelations, Prophecies*
Or such like, now, the *common-voice* decries
As at an end : which I, confesse, is true
As they concern revealing Doctrines new
To *saving Faith* relating : yet, of that,
Which may concern the *Temporarie State*
Of CHRIST'S *Church Militant*, or his *Elect*
In *Actions* or in *Suff'rings* to direct ;
Or, of *unfolding Prophecies* to them,
Which were seal'd up, till an appointed-time,
GOD, hath vouchsaf'd in season, *Revelations*
As need required in all Generations,
By whom he pleas'd ; and frequently, by such
As, by the world, were not esteemed much.

Some think, that nothing meriteth regard
Save what by *Ancient Prophets*, was declar'd,
Who were immediately inspir'd from Heaven,
By special Warrant and Commission given.
Be not deceiv'd ; the same *Commission*, still,
Is extant with us, under hand and Seal,
In Execution to be put, by all
Whom, for time being, GOD shall please to call
To be his *Prophets* ; who, aswell may now
As heretofore, be called from the *Plow*,
From *Herds, Fruitgathering, Fishing*, from a Trade
Which, in the World small reputation had,
Or (as when Christianity began)
From being an extorting *Pablican* ;
This, may believed be ; for, what is else
The meaning of that *Scripture* which foretells
Their *Sons and Daughters* in the later times,
Should *Prophecie* ? That, *old men* should have *Dreams*,

And *young men Visions*? Mind too (if forgot
 It be) and know it, if you know it not,
 That every one, who hath an Interest
 In CHRIST, is now, *King, Prophet* and a *Priest*,
 (Anointed, at renewing of his Birth,
 To do him services here upon Earth;
 And stands oblig'd, as he occasion sees
 To execute all these three *Offices*
 According to the measure of GOD's Grace
 Bestown, and in his proper *Time* and *Place*;
 And, these impower'd by his *Commissions* are
 To *Parliaments*, and *Councils* to declare
 (At least in general terms) what may prevent
 Dishonouring God, or *common Detriment*;
 And be *Remembrancers*, of such like things,
 As need requires, unto the greatest *Kings*.

Kings, also, should have still attending them
 Such SEERS, as to *David* in old time
 The Prophet *Nathan* was. But, in the stead
 Of such, *Baffoons*, or *Jesters* do succeed,
 In *Princes Courts*; by whom, they sometimes are
 Inform'd of useles truths, by way of Jeer;
 And, other while, perhaps, a formallist,
 So far as it with Courtship may consist,
 Will mind them of such duties as they see
 By them perform'd; but, such as wholly be
 Neglected, and by whose neglect they may
 Be quite destroy'd, they, not a word will say.

On many *Kings*; their lies a heavy charge;
 Their *Kingdoms* are both Populous and large;
 There, likewise, are so many thousand cases
 Which do concern their *Persons*, or their *places*
 Or other men; and such a few there are
 To represent them to a Royal Ear

And,

And, likewise of those few, there are so few
 Who represent unto them what is true,
 That, whilst a freedom is allow'd to none
 To shew them what's destructively misdone,
 Or, what is fam'd; All their *Prerogatives*
 May not secure their Honours and their lives :
 Especially, at such a time as this
 Wherein GOD searcheth after what's amiss;
 And, hath already, both begun to cast
 Into his fiery Furnace, and to blast
 All *Humane Wisdom, Pow'r* and *Righteousness*
 (Yea all, wherein their confidence men place)
 That, they may know, all *Evils* do from them
 Proceed, and all things, that are good, from him.

Moreover, that, which long since was foretold,
 Some of this *Generation* shall behold,
 In *differing States*, and with as *different Passions*
 According to their differing Inclinations;
 And by the *Men*, and *means* the world despises,
 In spite of all that *Humane wit* devises
 It shall be brought to pass; And, they who did
 Defend the noblest *Cause*, then, best shall speed.
 Oblig'd, for these respects, is ev'ry one
 To do, what in his place is to be done,
 That GOD's Will, so far forth as Power is given,
 May here be done on *Earth*, as 'tis in *Heaven* :
 A safe condition, they are always in
 Who trust not in their merits; hate their Sin;
 And their endeavours labour to improve
 In Faith, and Meekness, Patience, Hope and Love;
 That this may be effected, whatsoever
 It costs them, in pursuing that endeavour.
 For, Privileges of the *Humane Nature*,
 More Sacred are then those of any *Creature*

Beneath

Beneath the GODHEAD; and, to all *Mankind*
 He is a *Traytor*, who hath ought design'd
 Against that *Interest*; and therefore, I
 Vow, in defence thereof, to live and die.

In order thereunto, I now employ,
 The Faculty and Talent I enjoy,
 Which, GOD hath made proportionable to
 The *works*, and *men*, with whom I have to do.
 That, which I suffer for, on this Account
 Was done; By GOD's *Commission* I have done't.
 If truth I write, I am no whit to blame,
 If it be false, I an Imposter am;
 And, let the *Commons*, when that next they meet,
 Deal with me for it, as GOD shall permit.
 I have discharg'd my *Conscience*: And, if me,
 He will not save, I, saved will not be;
 Nor will I, in this *Cause* plead one word more,
 Then, this, and what I've written heretofore.

I know the World; she also knows her own
And, we shall both ere long be better known:
Mean while, this my Imprisonment to me
 Will my *Teipsum nosce*, prove to be.
 This also, and what's formerly exprest
 Of me, and of this Age, will be a TEST.
 Now, Ile retire unto my self, and sing
 To GOD, be glory; and *God save the King*.

They, who are wise will observe these things;
and shall understand the Loving kindness of
the LORD. Pfal. 104. 43.

Ano-

Another Meditation in *Newgate*, fomewhat
alluding to this old verfe in *Seneca*,

Nunquam non Poteft, effe Virtuti locus.

Which implies, that no *Place*, or *Time* can
difadvantage an *Honeft-man*.

(Places,

There's diff'rence in the felf fame *Times* and
As GOD conferreth, or withdraws his
Or, as our *Caufe* is; or, as we fhall find (Graces;
Our hearts, to be ought more or lefs inclin'd,
To bring the *Flefh* into a due fubjection,
Unto the *Spirits* Dictates and direktion.
For, this *Place*, I perceive to be the fame
To me, which I unto my felf, now am,
And, not that, which it is to moft of them
Who are with me confined at this time.
My *Burthens* (though as great) are made more *light*,
Then theirs are unto them; The day or night,
Are no whit tedious; nor unpleafing make
My *leep*, nor *Cares* renew, when I awake:
But, I as well contented am become,
In all refpects, as ev'r I was at home;
Although, as well by my *Intelligence*,
I, my Afflictions feel, as by my *Senfe*: (bitter,
For, ev'n thofe things, which in themfelves are
To cure *Distempers*, prove not onely fitter,
But fweeter too, then that which in times paft
Was more defir'd, and did moft pleafe my tafte.

The

The *want of sleep* here, and of such like things
 As *else where*, and at other *Seasons*, brings
 Pain to the *Flesh*, and to the *Soul* vexations,
 Are eithet made to me sweet *Recreations*,
 Or give *Instruction*, in another mode,
 And more effectually, then things abroad.

Last night, as in my Bed I musing lay
 How *Time* and *Life*, and all things pafs away;
 How needlessly our selves we vex and pother,
 Destroy, afflict, and persecute each other;
 What cost, and pains, and time, we spend to build
 That, which will in a little while be spoil'd;
 And, how, the quiet of our lives we trouble
 About our *structures* of wood, straw and stubble;
 Which, when our several *Fiery Tryals* come,
 Will into smoke and Ashes, quite consume;
 It made me take into consideration
 What I had *Built*, and upon what *Foundation*,
 That, I my self, might therein be secure
 Although my *Works*, the flame should not endure.
 And, thereof, having an assurance got
 The loss of all my *Works* disturb me not :
 For, I, a thousand times more pleas'd am grown
 With *his on whom I Build*, then with mine own.

My *Soul* then, (which in her complantings,
 Flies like an *Eagle* mounted on her wings
 Through wayes, which to no othet can appear)
 To various *Objects*, scatter'd here and there,
 Her *Flights* directing; at the last descri'd
 That *Flame*, whereby the works of men are try'd;
 To which, mine *Eye of Contemplation* turning,
 To see each single *humane structure* burning,
 It was to me, a much more pleasing sight
 Then *Bon-fires* on a *Solcmn Day* at night

When

When young and old men round them in a Ring
 Do sit and hear a *Fidler* play and sing; (yielded,
 And, 'mongst all things, which to the Fire then
 The *Paper works* which have been lately builded
 Did make the greatest *Blaze*; and to mine eyes
 Appear'd to be the best *Burnt-sacrifice*
 That had been off'red in this Age by men,
 By, at the least, *nine and a half in ten*;
 Because, they have a prime occasion been
 Both of our present Plagues, and of much Sin :
 And, griev'd I was not, that, some of mine own
 Must into that *refining fire* be thrown,
 For, though that useful they might be some way,
 Much of them, have (I fear) too much alay.

There are among our *Papers-Edifices*,
 Some useful, sanctifi'd, and harmless *Pieces*
 Which may be helpful to preserve those *Notions*
 Whereby, our *Faith*, our manners and *Devotions*
 May be improved, and likewise to clear
 The *Lanthorn*, which the *saving Light* doth bear,
 From those *bedaubings*, which the Fogs of *Time*,
 And mists of *Ignorance*, have made so dim,
 That, many things, it very dubious makes
 And doth occasion manifold mistakes :
 But, they are buried so in heaps of trash,
 So choakt, with intermixed Balderdash,
 And, so suppress'd by them who hate the *Light*,
 (Or, persecute the *Authors* with despight)
 That, they are but like here and there a *spark*,
 Which lies at Bopeep, twinckling in the dark ;
 And, would be quite quencht, if not oft reviv'd.
 By him, from whom, they were at first deriv'd.
 Yet (like the *Fire* which in a *Wat'ry-Pit*,
 Was hid) although such *sparks* be clouded, yet

H

They

They will break forth; and kindled by the blast
Of GOD's out-breathings, raise a flame at last,
That shall quite burn up, those *huge Piles* of vain
And Pestilent contrivements of the Brain. (Tinder

For, they are, and have long time, been the
Of *Pride* and *Lust*, and *Discord*. They, do hinder
The *Publick Peace*; The growth of *Truth* and *Love*
They do obstruct; All *wickedness* promote,
And all *Prophanes*; *Ignorance* they cherish,
Destructive Animofites they nourish:

Yea, have so fill'd the world with *Books of lies*,
Patcht up with forged probabilities,
That, 'tis impossible the *Time succeeding*
Should know the Truth of any thing by reading,
Without a more then common Intellect
Or, some Divine Assistance to direct.

For, they have put on most things, such disguises,
That, *Vertues*, hardly can be known from *Vices*,
Or *Truths* from *Heresies*, or wit from *folly*,
Or things *prophane* discern'd from what is holy;
Nor cheating *Sophistries*, from soundest *Reason*,
Nor *Right* from *wrong*, nor Loyalty from *Treason*;
Nor *Reprobates* from *Saints*; nor *Saints* from *De-*
Nor saving Doctrines from destroying Evils, (*vils*,
Except some help which hath vouchsafed been
From GGD, shall much improve the *Light within*.

This notwithstanding, pleased be to know,
(Although there is to them pronounc'd a *Woe*
By whom offences come) it fitting were
That, if an *Evil* be, it should appear:
And, (since GOD doth permit it for *Probation*
That good and evil in each Generation
Should manifest it self) that by the Crimes
Of others, *men Approv'd* may know the Times,

We

We with a sanctified heart should heed them (them
And, to those ends improve them when we read
For which they were permitted. Thus, from *Acts*
That *evil are*, the prudent man extracts
Good uses, as Physicians when it needs,
Extracteth Physick out of poysonous Weeds.

Thus far, my *Muse* before I was aware
Had rambled ; But, *Ile cast the Lure up, here.*

These, & such thoughts as these, me waking kept
Whilst, many Dream'd of other things, and slept.
This, of the last nights *Musings*, portion was ;
(Which, if you please, may for a *Vision* passe)
And, when the *morning* came, thus, into words
I put, as much as memory affords.

Newgate, the 27th. day
of the 7. Moneth, 1661.

A *Meditation*, occasioned by the same Pri-
soners calling to mind, *Jeremies* Pro-
phecie to *Ebed-melech*, the Blackmore,
Jerem. 39. 15.

I Am oblig'd, as much as I am able,
To be to other men as comfortable
As they have been to me ; and, though (as *John*
And *Peter* said long since) *Gold* I have none
Nor *silver*) what I have, I will repay,
And, that, perhaps, may useful be some way.
What was *Ebed-melech*, but, one of those
Who, *Nationally*, were esteemed *Foes*,

To GOD, and to his *Church*? which way, can we
 By what is writ of him, advantag'd be
 More then by other *Common Histories*,
 If, from what's mention'd in such *Peophefies*,
 We may not with good warranty, apply
 The same rewards of *Faith* and *Charity*,
 (To ev'ry man in every Generation)
 Which was recorded by the *Jewish Nation*,
 Both to infuse and warrant, the same hope
 Which was confirmed to this *Æthiope*?
 But, doubtlessly we may; since, for our learning
 For our direction, comfort and forewarning,
 All those things, principally, were ordain'd
 Which, in the holy Scriptures are contain'd.

This person, represents to us, our state
 By *nature*, and as men *regenerate*.
 The life of *Jeremiah* he preserved,
 Who, else, within a *Dungeon* had been starved :
 Him, forth out of a *lothsome Pit* he drew,
 When, nor *Prince*, *Peer*, or *Priest*, nor any *Jew*
 To him vouchsafed *mercy*: he, alone,
 Did more then any *Isra'lite* had done,
 Although a *Gentile*, and a Courtier too,
 Who, seldom, *works of Charity*, will do.
 And, this, was so accepted of the LORD,
 That by the self same *Prophet*, he sent word
 (Ev'n whilst that he detain'd in Prison was
 As I am now) that, when upon the place
 Of his abode, the *dreadful doom* foretold
 Inflicted was, he should the same behold ;
 And, that, to him, on their destruction day
 His life, should be vouchsafed, for a prey.

This *Signal Mercy* to my mind was brought,
 In this *place*, pertinently, (as I thought)

Why,

Why, from this *Patern* therefore, may not I
 Who, for declaring *truth*, imprison'd lie,
 Shew forth that mercy which I have receiv'd
 And whereby, I am hitherto repriev'd
 From what to me, might probably have been
 As bad, as that which *Jeremy* was in ?
 For, *Age* and *Poverty*, in such a place,
 Might quickly have destroy'd one in my case.
 My *Soul*, for this *Compassion*, praise thou *him*
 Who hath vouchsafed it; and bleffe thou *them*
 My gracious GOD, who were the Instruments
 In that, which my destruction here prevents :
 Although, they of a forraign Nation are not
 They, Neighbours, Kinsmen, or Familiars were not
 But all of them (except a very few)
 Such, as untill of late, I neither knew
 In *Person*, or by *name*; some of them be
 In judgement also, differing from me
 In some points; which, infallibly doth prove
 Their *Faith* is true, and perfected by *Love*.

 Their *Charity*. (This I dare boldly say)
 GOD, will reward, upon their *Tryal day*;
 And, in those future dreadful *Visitations*
 Which, likely are, to come upon these *Nations*
 Preserve their lives, to see them, who oppresse,
 Receive their portions with the *mercilefs*.
 As sure, as I yet live, it will be thus;
 Or, they, at least, when *Christ* calls them, with us,
 Before his *Judgement-throne*; repaid will be
 What they have here vouchsafed unto me;
 For, *mercy*, though extended to a *Beast*
 (Much more to man) with some reward is blest,
 And, though I were a more unworthy wretch
 Then was by *Nature*, that *Ebed-melech*,

Yet,

Yet, forasmuch, as me they have received
 As one of *Christs* Disciples, and relieved,
 (What er'e I am) he, *Charity* regards,
 And, they, accordingly shall have rewards.

Newgate, Sept. 26. 1661.

An *Antidote* against Fear, composd upon
 the *Citizens* being unexpectedly in Arms,
 Sept. 28. 1661. at night.

GOD, keep all safe *abroad*; I'm in my *Bed*,
 And, see no danger yet, or cause of dread.
Emanuel my Protector is become,
 He, keeps all *Pannick-fears* out of this *Roome*,
 And, though the *Devil* and my *Foes* together
 Confederated, they can bring none hither.
 Here's nought, that any way doth me disease,
 Unless, it be a few poor *starveling Fleas*,
 Which, I perceive are more afraid of me,
 Then cause I have of them afraid to be :
 For, if I do but shrugg, where it doth itch,
 They skip into a hole, and there they couch.
 No Thief, I think, to rob me dares appear,
 Within these Walls, the *Gallowes* are so near;
 And, likewise, I believe, 'tis known full well,
 I've nought to *lose*, nor ought for them to *steal*.
 I no *Back-biters* had, since to this *house*
 I my *Commitment* had, except, *one Louse*
 Which now is dead, (not having left behind
 A *son* or *daughter*, that I yet can find)

And,

And, though I were affaulted with a score
 (As here, some are oft-times with many more)
 I am assur'd, my *Landreſs* hath a gift
 To rid them; and it is a cleanly ſhift.

I do ſuſpect, that, thus it doth not fare
 With all men, who rejoyce that I am here;
 But, that, although they ſpeak big words and grin,
 They have more fears without them, or within;
 And, that, ſome thouſands who yet walk the ſtreet
 With more, and with worſe miſadventures meet:
 For, *Terrors* are abroad, and ev'ry where
 It doth in *Language*, or in *looks* appear.
 I, juſt now, hear a ſound like to *Alarms*;
 Drums beating, and the clattering of Arms;
 I (as they paſs along, hear Souldiers voyces,
 Words of *Command*, and *Military Noiſes*,
 Which, by the time, and darkneſs of the night,
 Doth many of the Neighbour-hood affright,
 And makes me think (although I cannot tell
 What is amiſs) that, all things go not well.

What ſhould the matter be? I hope, the men
 Whom we ſaw *dead*, are not *alive agen*;
 For, though I live yet, (and live longer may)
 I did expect to riſe, aſſoon as they.
 Moſt hoped, they, er'e now ſhould have been free,
 From that, wherewith diſturbed they ſtill be;
 But, many fee, here's dayly an increaſe
 Of what, may more infringe the *Common-peace*.
 The *Ciizens*, I hear, ſtrict watch do keep
 This night, in Arms: I hope, were they aſleep
 We ſhould be ſafe; and that, this will hereafter
 Yield much leſs cauſe of *ſorrow*, then of *laughter*:
 For, all our *Factions* are now of each other
 So fearful, that they'l hardly come together,

Unleſs

Unless affrighted in the dark they are,
And fall foul on each other, unaware. (pleas'd)

Men might (if there withall they could be
Of pains and coft and troubles, be much eas'd,
(With much more fafety, and more, honour too)
Yet, make no *night Alarms* as now they do.
He, that's a pious, and an honeft liver, (Quiver,
Needs not the *Mores* Bow, nor the *Parthians*
Nor, to be fingly, much lefs double garded :
For, *Innocence* is by it felf, well warded ;
And, when fhe's moft maliciously furrounded,
Then, fooneft, her *Oppreffors* are confounded.
Of all the *Foes*, that are, or ever were,
There's none fo bad, or dangerous as *Fear* :
For, it not onely many a man *diffreffes*,
When *Plenty*, *Power*, and *Honour*, he poffeffes,
(And all the pleafures of his life deftroys,
Whilst ev'ry thing he feemingly enjoys)
But, makes *Plagues* alfo, which will never come
To be a greater torment unto fome,
Then they are, or, then they can be, if all
Whereof they are afraid, fhould them befall.

Moreover, it is fuch a foe as none
Can eafily efcape when feiz'd upon.
Nor *Power* nor *Policy*, nor *Walls of Braffe*
To keep it out, can ftrengthen any place ;
Nor *Flefh* and *Blood*, by *Sratagem*, or *Ginn*
Expell it can, when it hath broken in.
Were all the *Wealth* and *Weapons* in the *Land*,
And all the *People*, at one Mans *Command*,
They could not fortifie his heart from fears ;
For, *Terrours* will creep in ev'n at the ears,
And paffage make through ev'ry other *Sence*,
In fpight of all refiftance and defence.

That

That *Fear* is such a *Terrour*, I well know
 For I have felt it, though I do not now,
 Save, as a *natural passion*, which, if well
 We moderate, is, what a *Sentinel*
 Is to an *Army* ; and by *Flesh and Blood*,
 Though, possibly, it cannot be with stood,
 (Especially, when by a *wilful Sin*,
 Against *Good Conscience* acted, it breaks in
 And growes enraged) yet, by *Grace* we may
 Subdue it ; And, this, is the only way.

Take *Fear* and *Love*, well tempered together,
 (As much, as may sufficient be of either)
Fire quencheth *Fire* ; The *oil of Scorpions*, heals,
 The *Scorpions sting* ; and, if, of all things else
 You would be fearless, you must fear GOD, so
 As man ought ; Do, as to be done unto
 You would expect, and to that *Fear*, add *Love* ;
 For, *Love* expelleth ev'ry other *Fear*
 (If placed on right Objects, and sincere)
 Plucks up all *Vices*, and plants in their places
 Habitual *Vertues*, and Celestial *Graces*.
 The *Love of GOD*, with *Filial Fear* begins,
 And with a detestation of all sins.
 The knowledge of our *Natural Estate*,
 In us, Desires to cure it will Create.
 The Love of GOD in *Christ*, then, being known,
 (And, what, when we incurable were grown
 He hath done for us) will more Love beget
 If we no false suggestions do admit ;
 That *Love*, will also, dayly stronger grow
 If we GOD's nature truly learn to know.
 And, not as *Eve* did, him suspect of Evil ;
 Ascribe to him, what's proper to the *Devil* ;

Suspect the *Promises* which he doth give us ;
 Nor think that he intendeth to deceive us.
 For, if we love him, we will then believe him,
 In all his Attributes due Glory give him.
 We then will *do*, and not disputing stand,
 Of that which he forbids, or doth command.
 Nor fear, nor stagger, from that Resolution
 (Who ever countermands their execution)
 But, love him so, as having understood
 That all his *Works*, and his *Commands* are good :
 So love him, that, we love his whole Creation,
 Nought hating, but what's his abomination.
 We will not then permit *Humane Tradition*
 With his *known will*, to stand in competition ;
 Lay bonds on them, whom he from *Bondage* frees ;
 Charge him, with *Ordinances* and *Decrees*
 Which he did never make ; but forged were
 By him, who, layes for ev'ry Soul a snare ;
 Or, by his *Instruments*, whose Merchandizes
 And Pomp, are much advanc'd by those devifes :
 We will not, when he graciously invites,
 To penitence, reject him with despights,
 And, foes implacable, to them appear
 Who zealous of their Weal and Safety are.

These are the *Well-springs* of those many errors
 Divisions, miseries, and Pannick Terrours
 Which are among us. That, which chiefly here
 Begetteth *troubles* and augmenteth *fear* ;
 Is, want of such a *Fear*, and such a *Love*,
 As may become effectual to improve
 Those *Judgements* & these *Mercies*, which our eyes
 Have seen ; & whereby, (though we see GOD tries
 These *Nations* to this day) nor *Prince*, nor *Peer*
 Nor *Priest* nor *People*, doth as yet appear

So

So mindful as they ought to be of that
 Which, was, *for*, or *against* them, done of late :
 Nor see I any *Fruit* which thence proceeds,
 Save Thorns & Brambles, Thistles, tares or weeds.
 But, they who stop their Ears and shut their Eyes,
 Against those *Wonders* and those *Prodigies*,
 Which have been lately sent to startle them
 From that *security*, wherein they Dream ;
 And they who are not much displeas'd alone
 With *Publication* of what God hath done,
 But, also with his *Word* ; shall *see* and hear,
 Those things, ere long, with trembling & with fear,
 Which will not be concealed ; but, befall
 So openly, as to be known to all.
 These, have the causes been, that *Christendom*
 Is lately, an *Acheldama* become ;
 For, these are those things, which advance the
 Of *Antichrist*, and make way for the *Turks*. (works
 Let us repent therefore, whilst we have space,
 Left *Fields of Blood*, be turned to *Golgotha's*.
 Let us, in this our Visitation day
 Give ear unto GOD's *Voice*, whilst yet we may ;
 Not like Bruit Beasts pursuing one another,
 But, lincking fast in Charity together,
 Be reconcil'd to GOD, with *Loving-awe* :
 For, that sums up the *Gospel*, and the *Law*.
 Do this, and if of ought you fearful be,
 Let all, that you can fear, fall upon me.

A short *Excuse*, rendering some Reasons why this *Prisoner* makes no Adresses for his *Release*, to great Persons for their Favour in his *Cause*.

I Am inform'd, by men of good report,
That, there are Noble *Persons* in *Court*
Who hate *Injustice*, and, are of their Tribe,
Who love not baseness, flattery, or a Bribe;
And, that, should I my self to these Adresse,
I might perhaps obtain a quick release.
'Tis possible; But, I may much indanger
Their *Quiet*; and, am now grown such a stranger
To *Courtship*, that I cannot *Complement*,
Or, act effectually, to that intent;
Nor think it prudence (were I mov'd that way)
To seek a Needle, in a Truss of Hay.

'Tis not my *Principle* (though other while
I have been over-ruled, to beguile
My understanding) that course to endeavour;
And, having found it unsuccessfull ever
Resolve now (be it for my gain or loss)
To signify my *Cause*, to them in grosse,
In *open Courts*, to whom it doth belong,
To be my Judges of what's right or wrong:
For, if impartially, they will not hear
My cause at large, and do me Justice there,
I will not be oblig'd to any one
To do for *private ends*, what should be done,
For *Justice-sake*; because, where one man shall
Be so corrupt, it may corrupt them all;

And

And in each *Cafe*, by turns, for unjust ends,
 They may Bribe one another for their Friends
 As heretofore they did, and, as they may
 Hereafter, whatsoever I do or say.

Not much esteem of any thing I make,
 Which other men, can either give or take.
 Nor *Safety*, *Wealth*, or *Honour* pleafeth me
 But that which will inseparable be
 From me; and which I may attain unto,
 And, also keep, whether men will or no.
 Vertue's the Fountain whence true honour springs;
 Not *Popes*, *Grand Segniors*, *Emperors* or *Kings*,
 For, what they give to make men Honourable,
 To me appears to be so despicable (it
 That, though most men, do their chief darling, make
 If they would give it me, I would not take it :
 What, is there likely for me to be done,
 By those, who such-like Baubles dote upon ?
 I, never hitherto, a kindness had
 By any *Friend*, which I my self have made;
 But, by such onely, as God had inclin'd
 (Without a by-respect in any kind)
 To do me *Justice*, or to shew compassion,
 Mov'd by their own Heroick inclination :
 And, to that end, GOD, often heretofore,
 Hath from among *meer strangers*, rais'd me more
 True Friends at need, my cause to undertake,
 Then I deserv'd, or had pow'r to make ;
 And, as it me contented much the better
 So, thereby, was their honour made the greater.
 Most seek the Judge; but, I believe his word,
 Who said, *The Judgement cometh from the LORD* ;
 And, unto me, it seems an indirect
Aspersion, or a Symptom of *suspect*,

A Judge

A *Judge*, in private to preoccupate,
 And, him by *Friends*, or *Gifts* to captivate;
 For, in great *Counsels*, men should nothing do
 In love to *Friends*, or hatred to a Foe.

I have observed, that, *Judicial Courts*
 Whether they be of good or bad reports,
 (Or, whether, what is actually there done,
 Seem just, or to the wrong of any one)
 Are guided by a *Spirit*, which directs
 To what is alwayes *Righteous*, in respects
 Unto GOD's *Justice*, though perhaps it may
 A Humane Righteousness infringe some way;
 Or, though they, to whom Judgement is refer'd,
 Through *Ignorance*, or *Wickedness*, have err'd.

Ile therefore, make no *Friend*, nor fear a *Foe*,
 But, when the COMMONS call me I will go
 To hear their *Charge*, for which I have begun
 To suffer, ere 'tis known what I have done;
 That, least I *break* or *die* before the time
 In which I must make payment for my crime,
 (If crime it prove) they, rather, overweight
 May lay; then, that, which is a Dram too light;
 For, punishments are usually well paid,
 Though other debts till *Dooms Day* are delay'd:
 And, *Innocence*, is oft pursued further
 Upon suspect, then real *Theft* or *Murder*.

In that, for which unheard, some precondemn
 My *Person* hither; I, TO GOD and *them*
 Whom it may most concern, *Appeals* have made
 Whereon, I ought a *Trial* to have had
 Before I suff'ered. My Appeal prefer'd
 To GOD, hath betwixt *him*, and *me*, been heard
 Within his *Court of Conscience in my heart*;
 And, there am quit of what may on his part

Be

Be brought againſt me for what I have writ.
 He ſees it, though the world conſealeth it;
 And, read it muſt be by the *Commons* too,
 Ev'n quite throughout (if Juſtice they will do)
 Before they cenſure it: Needleſs it were,
 If juſt and conſcientious men they are,
 To Court them to their Duties; and ſo ſtrong
 No Charm of mine can be, whereby a wrong
 May be prevented, if to take that ill
 They be reſolv'd, which flow'd from *Good-will*.
 At all adventure, wholly to the *Laws*,
 And to their *Conſcience*, Ile refer my *Cauſe*;
 Alleage for my defence, what I can ſay,
 And bear that, which will follow, as I may.

*A Compoſure, for his private Refreshment
 made by the ſame Priſoner, upon conſidering
 the ſad outward Condition of his Deareſt Re-
 lations in the Fleſh: after which is added the
 Narrative of a ſudden diſtemper thereupon
 enſuing.*

MY *Contemplation*, evr'y hour ſo travells,
 In new purſuits, and into all things Ravells
 With ſo much reſtleſſneſs, as if ſhe ment
 The whole world in a Mapp to repreſent.
 One while ſhe maketh inrodes on my *Foes*,
 To bring me ſome Intelligence from thoſe;
 That, I conſid'ring what they go about
 Their malice, may the better weather-out.

Ano-

Another while, to me she represents,
 What mischiefs, troubles, fear and discontents
 There are abroad; that, I may thereby see
 How, they are troubled, who have troubled me;
 How 'twixt the two shoars, *Pharoah's* Army reels;
 How, GOD hath taken off their Charret Wheels
 How, he obdures the Insolent and proud;
 How dreadfully, he looks out of the Cloud
 Which he hath placed, betwixt them and those,
 Whom they pursue to their own overthrowes.

Sometime, she brings to my consideration
 GOD's Love, and inexpressible compassion,
 Who, in an extraordinary wife,
 Not onely hath vouchsafed me supplies
 By those who to my Person strangers are,
 But also, with such love and tender care
 Of my *safe-being*, that I may of them
 (As *Christ* did, when his *kindred* ask'd for him)
 Say, *These my kindred are; These, are my Mothers;*
These, are my real Sisters and my Brothers.
 My Dear'st *Relations in the Flesh, among*
 Those Friends, this day, appeared in the throng
 To be consider'd; and, I must confess
 My Bowels yern'd, to think on their distresse,
 And, mov'd with pitty, it compel'd my *Muse*,
 To clothe in *words*, that, which now next ensues.

I.

All *suff'rings*, that have tended
 To my probation, here,
 Cannot be comprehended
 In what my words declare;
 For, though to help expression
 I have a *knowing-sense*,

The

The sum of my *Condition*
 Cannot be gathered thence.

I I.

In *Pleasures*, and in *Sorrows*,
 I have had no small share ;
 Sad *Nights*, and joyful *Morrowes*,
 My Portion often were ;
 That, which with Joy affects me,
 Is far above the *Skie*,
 And, that, which yet afflicts me
 As deep as *Hell* doth lie.

I I I.

My near'st, and dear'st *Relations*,
 Unmention'd though they be,
 Among my *Meditations*,
 Are not forgot by me.
 For, though I would not mind them,
 My heart, them so retains,
 That, there, I still shall find them,
 As long as life remains.

I V.

Left that might have miscarry'd
 Which, to neglect I fear'd,
 Like one, quite dead and buried,
 I have to them appear'd :
 And by my late employments,
 Despairful they are made,
 Of me, and those enjoyments
 Which else, they might have had.

V.

Reciprocal *Indearments*,
 Are by my troubles croft;
 The means of their *Preferments*
 With my Estate are loft.
 Theſe times, have quite bereft them
 Of that which gave content,
 And, in their power nought left them,
 New *miſchiefes* to prevent.

V I.

My *Bloſſoms* are quite wither'd,
 My *Leaves* are much decay'd;
 My *Fruits*, by thoſe are gather'd,
 Who nothing for them paid;
 I, from whom (when they need them)
 They ſhould ſupplies have had,
 Have neither *Fruits* to feed them,
 Nor *boughes* to give them ſhade.

V I I.

We could, when we were troubled,
 Each others hearts have eas'd;
Converſe, our pleaſures doubled,
 When we with ought were pleas'd;
 Such Comforts, now to give them,
Companion they have none,
 But, they (what ere doth grieve them)
 Muſt fit, and grieve alone.

V I I I.

In Mercy, LORD, look on them,
 And pitty their Estate;

The

The *wrongs* that I have done them,
 Proceeded not from *hate* ;
 I did, what I conceived
 Doth to thy *work* belong,
 But, that's thereby bereaved,
 Which is to them a wrong.

I X.

Thereof, be therefore heedful,
 Them, favour not the less,
 Supply with all things needful,
 In this their great distresse ;
 And, when thou me shalt gather
 Out of this *Land of life*,
 Be thou my Childrens *Father*,
 A *Husband* to my Wife.

X.

When I with them must never
 Speak more, by *Tongue* or *Pen*,
 And, they be barr'd for ever,
 To see my face agen.
 Thy *Loving kindness* show them,
 Lost comforts to receive,
 Instead of what I owe them,
 And pay not whilst I live.

X I.

Let all my former failings,
 Through frailties, in time past,
 And, what may cause bewailings,
 Quite out of thought be cast ;
 And, onely recordation
 Of those things be exprest,

Preserve them from each *Folly*,
 Which ripening into *Sin*,
 Makes *Root* and *Branch* unholy,
 And brings destruction in.
 Let not this *World* bewitch them,
 With her *besotting Wine*,
 But, let thy *Grace* enrich them,
 With *Faith*, and *Love Divine*.

And, whilst we live together
Let us, upon thee call ;
Help to prepare each other,
For what, may yet befall ;
So just, so faithful hearted,
So constant let us be,
That, when we here are parted
We may all meet in thee.

This being writ, and once or twice sung over,
My *Reason*, did sufficient strength recover
Those *Passions* to repell, which did begin
Upon my heart at that time to break in :
But, ere they were alay'd, an Accident
Fell out, which that good issue did prevent ;
I have so much of common *Manlinefs*,
(Which might more profit me if it were less)
That, all the frailties of the *Humane Creature*
(Co-incident since my depraved Nature)
Still so attend me, that do what I can
I fall into distemper, now and then ;

And ere that day was wholly overpast,
 I, by a sudden accident was cast
 Into a *Passion*, which did give occasion
 Of this ensuing sad *Ejaculation*.

*LORD, help me now ; assist me now, to bear
 That, unexpected brunt of Hope and Fear,
 To which I on a suddain am expos'd,
 (Whilst other mischiefs have me round inclos'd)
 For, great and many, though my troubles be
 They, hitherto have not distemper'd me.
 But, now I feel my Constancy to shake,
 My Flesh to tremble, my sad heart so ake,
 That, if thou dost not speedily apply
 A Cordial, I may droop, and faint, and die. (you !*

*My Treacherous Flesh and Blood, how false are
 To me, and to your own selves, how untrue !
 How quickly to revolt do you begin !
 How cowardly have you my Foe let in
 At his first summons ? how have you conspir'd
 To give him that advantage he desir'd ?
 And whilst I for your safety did prepare
 Joyn to surprize me ere I was aware ?
 LORD, let them not prevail ; but, help me rally
 My scattered Forces, and to make a sally
 On those who my weak Citadel beset :
 For they have seiz'd but on my Out-works yet,
 And, if but over me, thou please to hover,
 (Though at a distance) I shall soon recover.
 Therefore, at this Assault, for me appear ;
 From me, this Black Cloud, by thy presence, clear ;
 Renew my courage in this day of trouble ;
 Increase my Faith, my former Hope redouble ;
 And let thy Spirit teach me so to pray,
 That what I shall request, obtain I may.*

Be

*Be likewise pleas'd the chatterings of the Swallow,
 And mournings of the Turtle, so to hallow ;
 That those things which are now express'd by me,
 May be both acceptable unto thee,
 And unto those who hear them not in vain,
 Though to my private suff'rings they pertain :
 For peradventure, that which me oretakes
 Hath partly been permitted for their sakes ;
 That they, by heeding what on them at length
 May fall, might by my weakness gather strength ;
 For, what is in it self a single Trouble,
 By circumstances, may be sometimes double.*

My best Friends peradventure, now will wonder
 How, I am thus, as with a clap of thunder,
 Struck suddenly ; and my Foes, with a scoff
 Will Jeer, to see me so soon taken off
 From my late courage and high Resolution,
 (Whilst I was putting it in Execution,)
 When they shall know, that, but concerns my *Wife*,
 Which breaks through all the comforts of my life,
 And thus disorders me : But, when they hear me
 Ev'n some of them, who at the first will Jeer me,
 (If they have any *Manhood* left in them)
 Shall me of no such levity condemn,
 As yet they may, when all the circumstances
 I have declar'd to cure their ignorances :
 For, one of GOD's choice *Prophets*, had a Tryal
 Not much unlike this, of his *self-denial*,
 When he (as I do) in his Generation,
 Bore witness of their great abomination :
 Which (if ought more) had little more effect,
 Then I may, at this present day, expect.
 He (whilst GOD's work he follow'd) to the heart,
 Was pierced (through his *Wife*) with sorrows dart.

She

She (as the holy Scripture testifies)
 Was unto him, as precious as his eyes,
 The comfort of his life, and far more dear
 (As I believe) then all things transient were.
 And peradventure he had grieved more
 Then yet I do, had not the day before (too,
 GOD, both foretold her death, and charg'd him
 Not to bewail the Wife he loved so.
 What, this to me doth intimate, I shall
 Forbear to tell now; but, if that befall
 Which I may fear, it will have an effect,
 Whose demonstration, I shall not neglect
 If so long I survive, as to declare
 That *Sequell*, for which, it will way prepare. (row)
 Mean while (since hope hath taken race with for-
 For some few dayes, that little time Ile borrow,
 To make it known, how, by a *Pannick dread*
 I am at present, so distempered;
 And in such sober Language will declare it,
 Without *Hyperboles*, that, if men hear it
 With like sobriety, it will perchance
 Their edifying in some kind advance.

When, I had finished those Meditations
 Last mention'd (which concern my dear'st Rela-
 As to the world) A messenger of sorrow (tions
 That very day, (I, looking for, next morrow
 My Wives arrival) brought, not newes alone
 That *suddain sickness*, her had seiz'd upon;
 But, that, she likewise in a Feaver lies,
 With which are *complicated Maladies*
 Portending death: and Death desired so
 That, they about her, can with much ado
 Preserve her life. This newes, as soon as told,
 Laid instantly, upon me such fast hold,

That,

That, er'e I could into my heart retire
 I seemed to be wholly set on fire :
 And (being for surprizal, the more fit
 By what, that day, for better use was writ)
 Instead of that, which might have quencht the same
 I snatcht up oil, and threw't into the flame.

So frail I am not (though made of such Mettle
 That I am sometime soft and sometime Britle)
 As to be shaken meerly with a fear
 Of things which ev'ry day expected are ;
 But, many sad concomitants attended
 This *Message*, not till then so apprehended ;
 For, at that instant every thing prest in
 Which might a doleful Tragedy begin,
 With such confusion, that, what entred first
 I knew not, neither which disturb'd me worst.
 So that, I nought could call to mind, but that
 Which my *Afflictions*, did more aggravate.

Imprisonment, I felt not till that day,
 Wherein I found, that I was kept away,
 Where, I to her could no assistance give,
 For, whose sake, I did most desire to live ;
 My *Fancie* represented to my sight
 In how disconsolate and sad a plight,
 She there was left, dispoil'd of all she had,
 Excepting, what might make her heart more sad.
 With foes surrounded, not one to befriend her,
 Not servants in that weakness to attend her,
 No good Physitian living there about,
 Scarce any thing within doors, or without,
 For food or Physick : for, while she had health
 Her courage did supply her want of Wealth,
 And all things else, with help, of what from Heaven
 Was by his providence in all wants given,

Who

Who hath been my support ; By him alone
 She hath in many straits been carryed on,
 And all oppressions with such courage bore
 As if she had been rich by being poor :
 Which her despightful neighbours heeding well
 (And, that she far'd like *trodden Camomel*)
 Words unto this effect, were heard to speak
 Will not, with all this loss, her stout heart break ?
 GOD, was, and still, her helper he will be ;
 But, for all this, what thanks is due to me ?
 What help am I who should a help have been,
 When such extream Affliction she was in ?

Dear BETTY, how inhumanly oppress'd ?
 Art thou ? and oh ! how is my Soul distress'd
 Now, I here think upon thy high desert,
 And, how discomfortably left thou art ?
 If it might comfort thee, would thou, didst know
 (Else not) what tears out of mine eyes do flow :
 For, I, from whom the worlds despights can strain
 Nor sighs, nor tears, from tears cannot restrain.
 Woe's me (my *Dear*) my life I would resign
 Might it accepted be, to ransom thee,
 And were at my dispose ; for, cause am I
 Of that sad plight, wherein thou now dost lie ;
 Since, what the *world* hath done, is nothing more,
 Then thou hast alwayes look'd for heretofore.
 Yet, take it not unkindly ; for, to thee
 No ill was meant, in what was done by me :
 He, (as I thought) to whom my self I owe,
 (And, who did thee, and all I had bestow)
 Requir'd the services that brought upon me
 That, which to thy undoing, hath undone me ;
 And he will either back again restore
 What's lost, or give us better things, and more.

L

This,

This, knowing thou believ'st, and dost confide
 In him, hath much my *Passion* qualifi'd; (ther,
 And makes me hopeful, GOD, will bring thee hi-
 Or, me to thee, that, we once more together
 May praise his *Name*, and live till we can part,
 Without the least distemp'rature of heart.

Whilst this hope lasts, lest notice being taken
 That, I with one small *puff of wind* am shaken;
 Lest also, this begets a fear in some,
 That I may totally be overcome,
 When they perceive, that he, who hath profess'd
 So much, hath with so little been oppress'd;
 And, lest they also may discourag'd be,
 (If I sink under that which lies on me)
 I will, for that cause, hence occasion take,
 (Aswell, for *their*, as for *mine*, and *her sake*)
 So plainly, what befalls me to expresse,
 That, no heart which hath any tendernefs,
 Befeeching men, shall think a greater Tryal
 Of *humane patience*, in a *self-denial*
 Can ever in the Flesh be undergone,
 Then this, which they suppose a *slender one*.
 I have a just occasion too, by that
 To render her, that *honour in the Gate*,
 Which is her due; and whereto I do stand
 Obliged by King *Lemuels* Command;
 And, from what I expresse, perhaps, likewise,
 There may some other *good effects* arise.

What could the malice of the *Devil* invent,
 To make more grievous my *Imprisonment*
 Then at this time, wherein (for ought I know)
 The last, and needful'st duty that I owe
 Unto my *dearest Friend*, ought to be paid,
 To be unjustly in a *Prison* staid?

Were

Were I detained but from such a one,
 As many have, (*a Wife in name alone*)
 I should be glad perhaps, I now am here,
 Or, though within a far worse place it were :
 But, if I may with modesty expresse,
 What I believe, I can affirm no less
 Then this ; *Though many women have done well,*
Mine, with the best may be a parallel :
 And, since my pow'r to nothing else extends
 Which may, for what she suffers make amends,
 In *words*, at least, I'll give her what is due
 And say no more, then I believe is true.
 Perhaps, when told, it will so far exceed
 What is according to the *common Creed*,
 That, many will suspect it ; But, know this
 There is in that man very much amiss
 Who, of his *confort*, doth not so believe
 In some degree, as I of mine conceive.
 For, if he finds her not a *helpful Wife*,
 Either, for this, or for the other Life ;
 The fault's his own, though she may faulty prove ;
 And he ingratelously requites GOD's Love.
 GOD gave her not, but, he himself acquir'd her,
 By some ill means ; or, for those ends desir'd her
 Which make no *Marriages*, but what are evil,
 And, were made by the *World*, *Flesh* and the Devil.
 Else, he would honour *Providence Divine*,
 By praising of his *Wife* as I do mine.
 Or, by confessing freely, as he ought,
 That, GOD is just, in giving what he fought.
 Whether mine live or die, let none who hear them
 Grudge her these praises, for her *worth* will bear
 (them.

At first, I lov'd her, for his sake that gave her;
 Of him, I fought her, and from him I have her,
 If she be yet alive, (which I yet hope,
 And, that he to my fear will put a stop.)
 That, we each other might affect the better,
 (And, to be mutual helpers prove the fitter)
 As EVE from ADAM, GOD did, as it were,
 First, make her out of *me* ; then, me by her
 He made more perfect; And since *Eve* was made
 No man on earth a fitter *helper* had.
 If any woman may Character'd be
 By *Lemuel's* pattern, I think this is she :
 For, having oftentimes compared them,
 Betwixt them, little difference did seem.
 She is a *Prize*, worth ev'ry precious stone
 In *India*, were all their worths in One.
 My *heart* in her hath trusted so, that yet
 I never, since I knew her, felt a fit
 Of *Jealousie* or *doubt*, in any kinde,
 Which brought the least distemper to my mind.
 She, at all times, much *good* to me hath done,
 But, *evil*, in her life time, did me none.
 With courage, her Affairs she went about
 By *Day* ; at *Night*, her Candle went not out.
 She was among the *last*, who came to bed ;
 The first, who in the Morning rais'd her head ;
 And, that no duty might be left undone,
Martha, and *Mary*, she still joyn'd in One.
 In all *Domestick Business*, she was skil'd,
 Both in the *house*, and likewise in the *Field* :
 And whilst my time was otherways bestown,
 Dispatch'd both my affaires, and her own.
 She was no Prodigal, nor basely sparing ;
 All things were done without *vexatious caring* ;
She

She chid those, who (when chiding was in season)
 Were to be quickned more with *noise*, then *Reason* ;
 And, when to angry words they did provoke,
 Her anger ended, when the words were spoke ;
 When, also, they were griev'd, who did misdo,
 She pardon'd, and with them, oft, grieved too.
 All her Affairs, she managing with Reason,
 Appointed *work* and *meat*, in their due Season
 To ev'ry servant ; and good notice took
 Both of what was *well*, or *Ill done*, or spoke.
 She feared GOD, and honour gave to them
 Who were invest'd with a *Pow'r Supream* ;
 Her life, she squared by GOD's *holy Word*,
 According to the *Light* he did afford ;
 And, had her self so exercis'd therein,
 That, often she my *Concordance* hath been ;
 Yea, and in *Humane Histories*, to me
 Been in the stead of my MNEMOSYNE.

A better *Woman*, *Mistress*, *Mother*, *Wife*,
 I never saw, nor shall see during life.
Rebecca like, she gave me still to eat
 Aswell most savory, as wholesome meat ;
 And, when GOD sent me food, good care she took,
 The *Devil* should not send me in a Cook.
 To *me*, to *mine*, and our poor neighbourhood,
 She, in the stead of our *Physitian* stood ;
 She, still according to her power was ready
 To give what things were needful to the needy ;
 Who did not wilful *Beggarship* profess,
 That, they might live in forded Idleness ;
 And, purchasing her own food with her sweat,
 Abhor'd the bread of *Idleness* to eat :
 She could *speak well*, yet readier was to *hear* ;
Exceeding Pleasant, and yet as *severe*

As

As *Cato*. Though *Corporeal Beauties* be
 Worn out with Age, she is the same to me
 She was at first, and 'twas no *mean perfection*,
 Which, in my Youth, surprized my Affection.
 This is her *Character*, and in the word
 Of *Truth*, this is thereof, a true record.
 In her, I did as much contentment find,
 As if I had enjoy'd all *Woman-kind* :
 For, though a poor mans *Consort* she hath been,
 She had a *spirit* might become a *Queen* ;
 Yet, knowing how to *want* and to *abound*,
 Could make it stoop ev'n to the very ground ;
 And, if she die, I shall but little care
 For any thing she leaves behind her here,
 Except her *Children*, and that which relates
 To GOD, and to our *Spiritual Estates*.
 The deprivation of her company
 And, of thar joy in her society
 Which I have had, is far a greater loss,
 Then, all those many Baubles and that dross,
 Whereof the world deprives me; or, of them
 (Had they been mine) which others most esteem.
 This *separation* is the great'st despight
 That *malice* could have done me at her height;
 And might we live, where we might live alone
 To talk of that, which GOD for us hath done,
 (And means to do) my Joy would be much more
 With *competence*, then with the worlds whole store,
 Were I depriv'd of her; who, might be here
 So necessary a *Remembrancer*.

Now, Judge (if you or I, do this believe)
 Whether I had not cause enough to grieve,
 That we were so, divided from each other,
 Left hopeless, we again should meet together.

Though

Though such in ev'ry point, she may not be,
 Yet, since that she doth such appear to me;
 Think, if by fear of loosing such a Prize,
 A man who is far stronger, and more wise,
 Might not, when thereby suddenly overtaken
 As much with like *distemp'ratures* be shaken :
 And, whether (taking to consideration
 The sense I have of ev'ry *Humane Passion*)
 Ought may befall, as I am *Flesh and Blood*,
 That could more difficultly be withstood.

But, notwithstanding what's express'd, let no man
 Suppose I have forgot she is a *Woman*.
 I am not so *Uxorious*, or unwise,
 To think that she hath no *Infirmities* ;
 Or, that to any other she doth seem
 So worthy as she is in my esteem.
 The rough hard shells in which rich Pearls do lie,
 Shew not their Beauty to a strangers eye.
 And *Vertues*, when that they most perfect are,
 Sometimes, like *faulty Actions* may appear
 To lookers on, who have not means to know
How done, nor to *what end*, nor *whence they flow* ;
 And then especially, when their *Spectators*,
 Are *Envious*, or *their Foes*, or *Vertue's* haters.
 The mildest *Medicine*, fore eyes, diseases,
 A sickly Stomack wholsom't meat, displeases ;
 And so the best and noblest Dispositions,
 Are most dislik'd by men of base Conditions ;
 Because their *Vertues*, if they neighbours are,
 Do make their *Vices* greater to appear.
 Her precious *Balms*, have sometimes made me
 But, I confesse, the cause was on my part, (smart,
 If she administred a bitter pill
 In *love*, to make me *well*, when I was *Ill*.

And

And well she might sometimes occasion find,
 To give me wholesome Physick of that kind,
 By cautions and remembrances apply'd
 In season, when my wit was foolish'd :
 For, nothing purposely, from her I hid
 That, in my life, I *said*, or *thought*, or *did*.
 And (that she might, at full, be privy to
 My whole Affairs, and all I had to do)
 No Letter unto me in absence came,
 But leave I gave her to break ope the same.
 Which freedom (with such) mutually bestown
 Made me to her, and her to me so known,
 That, what the outside of my Actions be,
 My *Conscience* hardly better knowes then she.
 Small use of an *Affection* can be there,
 Or proofs of *Friendship*, where no failings are.
 There's hardly possibility of living,
 With any one, who never needs *forgiving* ;
 For, he, who in his *Consort*, finds no blame,
 When he fails, will confounded be with shame.

By these *Expressions*, which have shewn in part,
 My *Passions*, I have somewhat eas'd my heart.
 And, though impertinent they seem to be
 To others, they are pertinent to me,
 In shewing me my weakness, and from whom
 My helps, in all extremities must come.
 My *Passion* is the same ; but, this, makes way
 For *Reason*, to command, which did obey ;
 And, this *Divertisement* a stop, brings in
 To that, which else, might have destructive been.
 Yet, Instrumental, though my *Reason* was
 Herein, th' Efficient is *Preventing Grace* :
 And therefore, *Him*, from whom this Mercy came,
 I, thus Petition to compleat the same.

My

*My God ! my heart, thou hast now touched nearly,
 And dost in that, which I affect most dearly,
 Begin to try my Faith ; That Faith of mine
 Which (if a true Faith) was a gift of thine ;
 It was by thee, upon my Soul begot :
 Into Temptation, therefore lead me not
 Beyond my strength ; But LORD deliver me
 From Evil, that, I may not foiled be :
 Thy onely Son, to thee, taught me to pray
 In words to this effect, when any way
 I was oppress'd ; Compassion therefore take
 On me, (though not for mine) LORD, for his sake ;
 And me dismiss not, in this sad Condition,
 Without a kind reply to my Petition :
 For, as Lot said of Zoar, LORD, the boone
 I now request is but a little one ;
 And, peradventure, should my foes perceive
 Thou dost of every comfort him bereave
 Who hath desir'd to magnifie thy Name,
 It might occasion give them to blaspheme,
 Or, make thy servants to begin to Fear
 That, thou regard'st not how oppress'd they are.*

*That Helper, which thou didst on me bestow,
 (And, Whose assistance is much needed now)
 Thou seem'st to call upon me to resign,
 As one, who must no longer now be mine.
 Be not displeas'd LORD, if I shall say
 Thou tak'st the comfort of my life away ;
 And that, I do expect thou shouldst not leave me
 Quite comfortless, if thou of her bereave me.
 Why dost thou Dictate to my heart this Prayer,
 If thou intend'st, to leave me in despair ?
 It cannot be, thou move me shouldst to crave,
 That, which thou dost not purpose I should have.*

M

I do

*I do depend on thee, and hazarded
 Both her, and all that in this world I had
 For thy Cause, if my heart be not untrue :
 Though therefore, nothing is by merit due,
 Vouchsafe, (if with thy will accord it may)
 Her life with health, and for a longer day,
 That, we with thankfulness, in praises giving,
 May shew thy Mercies forth, among the living.
 With Tokens of thy favour, make us glad,
 According to the Troubles we have had.
 And, make thy other servants hopeful be
 Of that Salvation, which thou shew'st to me.*

*Make it appear unto this Generation
 That, we have the same GOD, the same Salvation
 In these our dayes, that was in former times,
 Aswell, as such like Tyrannies and Crimes.
 Make it appear that thou hast love for us
 Aswell as heretofore for Lazarus ;
 That, thou, who didst hear Hagar for a Son,
 And, Hannah's Prayer, when she beg'd for one,
 Dost not despise my Prayer for the life
 Of my beloved and Afflicted Wife ;
 Or, hast less pitty now then heretofore
 Thou hadst of other some, who did deplore
 Their dead or dying Friends ; and when they mourn'd,
 Had them into their bosoms back return'd.
 Let it be known to those who do begin
 To think, thou art not that which thou hast been,
 Because that this Age hath produc'd occasions
 To shew thy self in other dispensations.
 Though to run back to Egypt, we are ready ;
 As froward, as Rebellious, and as giddy.
 As they whom thou broughtst thence ; though, every way
 As false, as faithless, and as apt as they*

To

*To set up golden Calves : Though, as were then
 There be among us here, such wicked men
 As Jannes, and as Jambres, who resist
 Not Moses, but a greater, JESUS CHRIST ;
 And, strive by their Inchantments how to bring
 Us back to bondage, and seduce the King
 By cursed forceries ; yet, make it known ;
 That, thou in Btittain dost a People own :
 That as when Israel was from Pharoh saved ;
 That, as thou wert with Moses and with David,
 And with thy People who in thraldom were
 At Babel, thou art present with us here.*

(LORD ! I beseech thee mind thou not the less
 My private suit, although my zeal to this
 Diverts me from it : for, Ile further yet
 Pursue that, though thou me shouldst quite forget)
*Apparant make it, that, some yet inherit
 A Portion of the self same pow'rful Spirit
 Which fill'd Elias ; and if need require,
 That thou hast Prophets, who can call down Fire,
 Hail, Thunder-bolts, and other dreadful things
 Upon the Troops and Armies of those Kings
 Who Persecute thy Saints ; and Heaven constrain
 Either to let fall, or withhold the Rain,
 As to thy service it shall appertain !
 For, this, though, hardly yet believ'd of any,
 Will shortly be made manifest to many ;
 And thy vouchsafeing this request of mine,
 May make it, to this Age, perhaps, a signe
 That, thou, as heretofore, dost lend an ear
 At need, to every private sufferer,
 As well as unto Publick Grievances,
 And, that, when ripen'd are Iniquities*

*A greater Conquest will be got by Words,
Then ever was in any Age, by Swords.
My Dear Redeemer, if it may be thus,
Be pleas'd to Mediate this boon for 'us.*

*That suit, for which this Prayer was begun
I will renew, now this digressions done;
Yet, neither this, nor ought else Ile require,
(Though rather then my life, I this desire)
But, what, with thy Good pleasure may consist :
And, thou hast nothing openly exprest
To make me doubtful that may not be done ;
For, then, I therein thus far, had not gone.
All, things thou seem'st to will, accord not to
That, which thou hast decreed for us to do,
As being absolutely necessary :
For, some of them are but Probationary :
Things, by us, rather to be will'd, then done,
As when, to Sacrifice his Onely Son
Thou didst command thy servant Abraham ;
And, when that our obedience is the same,
With us, it otherwhile, doth so succeed
That, thou the Will, acceptest for the Deed ;
And, mayst another Sacrifice, this day
Accept in her stead, for whom I now Pray.
This, moveth Dust and Ashes, now, to do,
What Natural Affection prompts me to :
Make her and me, so perfectly resign
Our selves, that our will, may be one with thine ;
And, Pardon this bold pleading ; for, had we
No will, which may be said our own to be,
There could be no obedience. Good nor Ill,
Can be, in him, that is not free to will.*

*LORD ! this my Comfort, is as dear to me
As Isaac unto Abraham could be ;*

Yet

*Yet, if thou wilt resume her at this time,
 (Although with me thou deal not as with him)
 As absolutely, as he did intend
 His Sacrifice ; I, her to thee commend.
 From thee I had her ; up to thee I give her ;
 I, wholly unto thy disposure leave her ;
 And, whether thou shalt keep, or give her back,
 Ile wear it as a Favour, for thy sake.
 And, this is all Ile absolutely crave,
 (Wherein, I know, I my request shall have)
 If, with thine honour, it may to her good
 Conduce, to let her make with me abode
 A little longer time, that time allow ;
 Or else with all my heart, resume her now.
 For, save to serve thee, and our Generation,
 According to the end of our Creation,
 (And for thy Glory) neither she, nor I
 (If I do know her) wish to live or die.
 If, her appointed labour now be done,
 (And I must here abide to work alone,)
 Take her into thine Arms before she go ;
 Make her not barely, to believe, but know,
 That, this our sad and suddain Separation
 Is for thy Glory, and for our Salvation :
 (For, from the life and Death of greatest Kings
 But seldom so much real honour springs
 To glorifie thy Name, as doth from some
 Who fill on earth, a despicable Roome.)
 Give her an earnest, that she shall possesse
 Thy love, in everlasting happines ;
 And, that, we, whom she leaves afflicted here,
 (Continuing in our love to thee sincere)
 Shall by the Mediatorship of him
 Who bought us, meet at thy appointed time,*

Where

*Where we shall never part ; where, Tyrannies,
 Of others, nor our own Infirmities,
 Nor any thing which is to come, or past,
 Deprives, of what for thine, prepar'd thou hast :
 And, if she live, so let our deeds expresse
 Whilst here we live, what we in words professe ;
 That others, may, until my dying day
 Believe ther's truth, in what I write and say.
 To that end, keep us pleased with our Lot,
 Though little, much, or nothing shall be got
 Of what we had ; my GOD preserve us too
 From stumbling, and from reeling to and fro,
 Or stagg'rings in our Tryals, whereby they
 Who are in like Afflictions, stagger may :
 But, with true Joy, so let thy Holy Ghost
 Replenish us, that, (although all be lost
 Belonging to this world) thy Saints may see
 That, there is All-sufficiency in thee. (done ;*

Now, live or die my DEAR, GOD's will be
 He fills my heart, and my *Distemper's* gone.
 Since, GOD hath freed me from this *Carnal Fear*,
 Let *World*, and *Devil* henceforth do what they dare.
 The greater weights they shall upon me lay,
 The sooner, I from them shall scape away.
 If, me, they shall into a *Dungeon* throw,
 Both dark and deep, that none may come to know
 What, I *say, think* or *do* ; yet, what's done there,
 By these my *Scraps* and *Crums*, it will appear,
 Though scribled hastily, yea, help prevent
 What, peradventure, is the *Worlds* intent :
 And hint, that, though *Close-Prisoner* me they keep,
 I shall not wholly spend my time in sleep.
 For, doubtless, to my GOD, there, speak I shall
 Like *Jonas*, in the Belly of a *Whale*,

And

And (as the Blood of *Abel* did) speake then,
That, which will more prevaile then *Tongue* or *Pen*.

*Ifaiah 38. The living, The living (O GOD) shall
praise thee as I do this day. (YET) Blessed
are they who die in the LORD; for they shall
rest from their Labours, and their works follow
them. Revel. 14. 13.*

Of Job. 6. 1661.

*Another Spiritual Song composed, by occasion
of the last mentioned Distemper.*

I.

WHEN in the Morn we rise,
Alas! how little think we on,
What through our ears or eyes,
May pierce our hearts, ere that day's gone?
I, did but borrow
From what, next Morrow,
I hop'd to have enjoy'd;
And that, hath quite
The whole delight
Of both dayes, now destroy'd.

I I.

My thoughtful heart grew fad,
And represented unto me,
Such things as in the shade
Of Death's approaches use to be :

With

(96)

With many a doubt,
(Which *Faith* keeps out)
My *Fancy* fills my head ;
And clouds are come,
Which with a *Gloome*
This day, have overfpread.

I I I.

If, whilst the *Sun* gives light,
Become fo dark, fo foon, it may,
How black will be the *Night*
That fhall enfue fo dark a day ?
My Soul, I fee
Betray'd wee'l be,
By our own want of care,
To have prepar'd
A dayly guard,
To keep out *carnal Fear*.

I V.

No pow'r was in the *World*
Whereby a *Passion* like to this,
On me could have been hurl'd,
Had nought, been in my felf amiffe :
By day or night,
(Be't black or bright)
The *Devil* hath no power
Which can procure
Diftemp'rature,
Without fome fault of our.

V.

How frail a thing is man,
That, *lifelefs words*, aray'd in white,

This

This Morn affright him can
 Who, seem'd fearless yester night ?
 Dread of ill newes,
 Too plainly shews
 That, with us all's not well :
 For, if it were
 We need not Fear,
 Though storm'd by *Death* and *Hell*.

V I.

For, if beneath GOD's Wing
 Our safe repose we fought to make,
 None, such Ill newes could bring,
 That, much our Courage it could shake ;
 Of, Plagues that fimate
 By day or night
 We need not stand in awe
 Of poysonous things,
 Of Serpents stings,
 Nor of the Lyons Pawe.

V I I.

Therefore, my *Spirit* rowze
 (Our *Foes*, we see, are not asleep)
 Let us, no longer drowze,
 But, better watch hereafter keep ;
 Come, Courage take,
 And we shall make
 These *Bugg-bears* take their flight ?
 For, 'tis our Fear,
 No strength of their
 That now doth us affright.

VIII.

IX.

*A Meditation whilst he was taking a Pipe of
Tobacco.*

Though some, perhaps will think the things I
Much less then *Idleness*, amount unto; (do,
Yet,

Yet, to have no *work* troubles me, at least,
 As much, as therewith to be overprest;
 And, then to be quite Idle, I had rather (ther,
 Pick strawes, catch *Flies*, or shells, and Pebles ga-
 Or, (as I sometimes do) the time to pass,
 Number my steps, or tell the panes of glasse,
 And often when a *trifling act* is done,
 Make some good use of that, which promis'd none.

Here, all alone, I by my self have took,
 An *Emblem* of my *Self*, a *Pipe of Smoke* :
 For, I am but a little piece of *Clay*
 Fill'd with a *Smoke* that quickly fumes away.
 This *Vanity*, our *Clymat* never knew
 Till near the time, in which, first breath I drew ;
 And otherwhile, it is of wholsome use
 (Though, for the most part subject to abuse :)
 Since first I smookt it, after (it came hither)
 I laid it by, nigh thirty years together,
 And for my healths sake, then, did reassume
 That *Bauble* wherewith we *Tobacco* fume ;
 (Not hitherto disabled to forgo it,
 If any way offensive I should know it)
 And, that in mind, as well as bodily
 I might he someway profited thereby,
 Such *Meditations* come into my thought,
 As these, which now, unto my mind are brought.

Ev'n as this *Pipe* was formed out of *Clay*,
 And may be *shapeless Earth* again this day,
 So may I too. So brittle, that one touch
 May break it, this is ; I, am also such.
 When it is broke, made whole it cannot be
 By Humane Art ; so will it fare with me
 When I to dust shall be reduc'd by Death,
 Until reviv'd by an *Eternal Breath*.

This brittle ware, we, oft have strangely seen
 Preserv'd from breaking : and so I have been.
 When foul it growes, it must be purifi'd,
 By *Fire* ; I, in like manner must abide
 Those *Fiery-Tryals*, which will purge away
 That filth which is contracted every day.
 Moreover, when therein, this *Herb's* calcin'd,
 Such things as these, it brings into mind ;
 That *Custom*, by degrees, prevaiileth still,
 To draw us, both to what is *Good* and *Ill* ;
 For, when this customarily is taken,
 It can by very few, be quite forsaken,
 Or, heeded, how they turn unto abuse,
 That, which is otherwise, of some good use ;
 Yea, so it them deludes, that oft they think
 That, is well scented, which doth alway stink ;
 Yet, me it makes, with thankfulness to heed,
 How, GOD wraps up, a *Blessing* in a *Weed* :
 And, how (when I have weighed things together)
 He makes one *vanity* to cure another ;
 Turns that to *Good*, which was, perhaps, for *Evil*,
 At first, sent in among us, by the *Devil*.
 It minds me too, that, as this *Herb* by fire
 Must be consum'd, so, must all our desire
 Of *Earthly things* ; and, that wherein we took
 Most pleasure, turn to Ashes and to Smoke.
 When I had writ thus much, of what I thought,
 My *Candle*, and *Tobacco* were burnt out.

A Hint, of that, which may hereafter (if not despised) conduce to the Settling of Peace and Concord in Church and State.

*This Scrap, though some will not digest,
Is cast in here, among the rest.*

E *Lia's* like, I thought my self alone,
A while ago, and of my mind, knew none :
But, many I now hope, here living be
Who, joyn in one *Faith*, and one *love* with me.
My *Soul*, I long time, seem'd to possess,
As when the *Baptist* in the *Wilderness*
Was to be *Disciplin'd*, and there prepar'd
For, that, which he performed afterward.
As when he *Preach'd Repentance*, in his dayes,
High Priests, nor *Lawyers*, *Scribes* nor *Pharisees*,
Nor of the gay *Herodians*, any one
(Nor many, but the *Vulgar sort* alone)
Regarded it; so, likewise, I might say
Of all my *Premonitions*, to this day;
And may (for ought I know) without regard
Pursue my *Work*, till I have his reward :
If so it happen, I am well content
To follow such a holy *Precedent*.

I, am now (as it were) one in exile,
Like *John*, when banish'd into *Pathmos Isle*;
And, to the *seven Churches* in these *Nations*
As he then, to the *Asian Congregations*

Had

Had fomewhat to expresse ; fo, I from HIM
 (As I believe) who sent his mind to *them*
 By that *Disciple*, have a needful *Errant*,
 To be delivered, by *Authentick Warrant*,
 Which, must lie Dormant, until them to hear it
 GOD, shall prepare, and fit me to declare it.
 Mean while, I cast in this *Preoccupation*,
 To be a furtherance to that *Preparation*
 Where to GOD's Grace will ripen me, and *Them*,
 (Hereafter, in his own appointed time ;
 If nothing that shall be Co-incident
 Doth intervene, that purpose to prevent)
 Thus *Christ*, did to a future time adjourn
 What, he had then spoke, might it have been born ;
 And, his example doth instruct my Reason,
 To chuse for every work, a proper Season.

I have a Love for all the whole *Creation*,
 Much more, for every Christian Congregation :
 I, for each Member of them (whatsoever
Infirmities, I see in them appear)
 Have such a Love, and so enlarged, that
 I can with every *Church* Communicate,
 In all *Essential duties*, though they may
 Be sometimes, much abus'd with an *Allay* :
 Because, what me therein offendeth, I,
 Without offending others, can pass by ;
 And, at another time, in private, seek
 To make them understand what I dislike ;
 And, by a meek compliance in what's good,
 Bear with a failing, not well understood.
 Their *Ignorance*, or *mised Consciences*,
 Give me no cause of *Personal offences*,
 So, they the *Fundamental Truths*, profess
 Without malicious minds, or wilfulness ;

Or

Or by approving, or continuing in
 Prophaness, and committing open Sin.
 For, since he that knows most, knows but in part
 And, hath a Cloudy Region in his heart,
 They, of my *Pitty*, rather Objects be
 Then of my *hate*. They, so much hurt not me
 As damnifie themselves : And, I, thereby
 Have of my *Meekness*, *Faith* and *Charity*,
 Those Exercises, for which (if I have them
 In true sincerity) GOD, chiefly gave them.
 And, which way can they better be employ'd
 Then, that a common good may be enjoy'd ?
 And that we to our Brethren may extend
 That mercy, when we think they do offend,
 Which GOD's long suffering doth vouchsafe to us ?
 And, since he did command it should be thus ?

The *Church Catholick*, is a *Corporation*,
 Whereof, the several *Churches* in each *Nation*
 Are *Bodies Corporate*, as here we see
 In LONDON, many *Corporations* be
 Members thereof distinct, govern'd by *Laws*
 Peculiar to themselves, as they found cause
 To constitute them ; yet, unto all these
 Belong the Cities gen'ral Priviledges ;
 And every *Individual Person* ; there,
 Conforms unto those *Laws* which proper are
 To this whole *City* ; and they live together
 In *Peace*, without intruding on each other.
 What hinders (but our *Ignorance*, *Ambition*,
 Our *Avarice*, and Love to *Superstition*,)
 That, *Christian Congregations* may not thus
 Be form'd, and regulated so with us,
 That, we may live henceforward in true *Peace*,
Morality and *Piety* increase ?

Pro-

Prophaneſs be ſuppreſt ? and, no more, here,
 Affairs *Divine*, and Civil interfere ?
 What hinders this, but, want of that true *Love*
 And *meekneſs*, which our knowledge might improve ?
 And, whence flowes *Discord*, but from intermeddling
 With what concerns us not ? fooling, and Fidling
 About thoſe things impertinent, which, whether
 Their tendance be to *this*, or *that*, or *neither* -
 'Tis not material, ſo, that may not be
 Infringed, which to all, ought to be free ?
 That Peace may be preſerv'd ; men kept in awe
 From violating of the *morall Law*,
 And, GOD permitted to poſſeſſe alone
 The *Conſcience* as (on earth) his Proper *Throne* ?
 For, he from none, will an account receive,
 According to what other men *believe*,
 Or ſhall *command* ; but, anſwerable to
 What he commands us to believe and do,
 According to the *Light* he ſhall afford,
 By his aſſiſting *Spirit*, and his *Word* :
 And, therefore, they, who, out of *ſlavish Fear*,
 Of thoſe who peaceably inclined are,
 Force *Innocents*, to any *hard Condition*
 (Thereby to free themſelves from their *Suſpition*
 Which is incurable) are Tyrannous,
 And foes to GOD, unto *themſelves*, and *us*.
 In my late *Tryal*, I have had a ſhake,
 But, it hath deeper driven in the ſtake ;
 And hath, I hope vouchſafed by that F I T,
 An *earnest*, he ſo faſt will ſettle it ;
 That, all the Tempeſts which in future dayes
 The *World*, the *Fleſh* and *Devil* have pow'r to raiſe,
 Shall more increaſe my courage ; and, by mine
 Some other, to the like Reſolves incline.

GOD,

GOD, give us Grace, with seriousness to heed
 These things in time, with what, else may succeed.
 There is a *way*, how that, may yet be done
 Which hitherto, is little thought upon;
 And, thereof, in what is expressed here,
 A *Hint*, if well observed, may appear.

A Hymn of Thanksgiving to *Almighty GOD*;
compos'd by this Prisoner, for the gracious
restoration of his Wives life and health; who,
lying mortally sick (as was supposed) at 52.
miles distance during his Imprisonment, in a
sad disconsolate condition, and reputed to be
dead, about the space of an hour, was miracu-
lously restored.

To the Tune of the 148. Psalm.

I.

HOW soon, my gracious GOD,
 Hast thou my Prayer heard?
 How just, how kind, how Good,
 Hast thou to me appear'd?
 Blest, be this *Day*:
 For, what did fright my heart last night,
 Thou dost allay:
 The *Clouds*, that made, this *Morning* sad,
 Are blown away.

O

As

I I.

As when his moan to thee
The good *Centurian* made,
Though I unworthy be,
Like favour I have had
Vouchsaf'd to me;
Nay little less, in my distress
Receiv'd I have,
Then *She*, whose *Son*, and onely one,
Was near his grave.

I I I.

At least, I, so much Grace
Of thee, this day have had,
As daign'd to *Fairus* was
Whose Daughter thou foundst dead,
Upon her Bed :
For, when my Wife, depriv'd of life
Had long time lain,
Thou, heeding there, our Prayers here
Gav'st life again.

I V.

Thus she, who first was thine
(And so shall alwayes be)
Hath now, been twice made mine,
And, is enjoy'd by me;
For which, to thee
A double praise, LORD, all my dayes,
I ought to give;
Assist I pray, this due to pay
Whilst here I live.

And

V.

And, let all, who now hear
What, thou for me hast done,
Help me thy praise declare;
For, not to me alone
Extends this boon;
This Act of Grace, vouchsafed was
That, they thereby
Might at their need, know where to speed
As well as I.

V I.

LORD, I have nought to give
For all thou hast bestowed,
But, what I did receive
And was, and is thine own;
Oh! now therefore
This Sacrifice, do not despise
For, I am poor;
Therewith, I shall give *self* and *all*,
Who can give more?

*A Penitential Hymn, composed by occasion of a
Dream the 19th. of Octob. 1661. about
Midnight.*

I.

MY GOD, thou didst awake me,
This night out of a sad and fearful *Dream*,
O 2 That,

That, sensible did make me
 Of *Sins*, which heretofore small Sins did seem ;
 And, ere I perfect heed could take,
 Whether I slept, or was awake,
 He, that is watching ev'ry hour,
 Whom he may mischief, and devour,
 Sought, how he might thereby advantage make :
 Rebuke him, for my Dear Redeemer's sake.

I I.

Permit thou no *Transgression*,
 Whereof, I heretofore have guilty been,
 Nor great, nor small *Omission*,
 Which I forgotten have, or overseen,
 (Either through want of penitence
 Or of confessing my offence)
 To rise against me, great or small ;
 For, LORD, I do repent them all :
 And, likewise, (be it more or less)
 Renounce all trust, in my own *Righteousness*.

I I I.

As *Job* complain'd, such *Visions*
 To me seem'd represented this last night
 Of my *failings*, and *Omissions*
 That, sleeping, they did much my heart affright ;
 Me thought a *Spirit* passed by
 Not to be seen with mortal eye ;
 And, I was minded by a *Voice*
 (That, spake unto me without noise)
 Of things preceding, which (then quite forgot)
 So, as I ought to do, I heeded not.

Oh

IV.

Oh God ! most kind, most holy,
Remember not the errors of my life;
Call not to mind my folly
To add a *new Affliction*, to my *Grief*.
World, Flesh and Devil, my foes are,
And, much more than my strength
On me, they have already cast, (can bear
Unless, that thou compassion hast ;
Oh ! throw my sins out of thy sight therefore,
That, they may not be seen, or heard of more.

V.

My Soul doth now abhor them,
Thine *only Son*, hath with his precious blood
Made satisfaction for them;
Thou, didst accept it; I believe it good : (make
 And, therefore, though they somtimes
 My heart to tremble and to ake,
 My Soul is confident they pard'ned are
 As if they ne're committed were;
Confirm it so, that, sleeping and awake
Sweet rest in thee, I may for ever take.

VI.

Dear GOD, of my Salvation,
 Preserve me by thy Love and mighty Pow'r
 From perilous *Temptation*,
 In Weal, in Woe, and at my dying hour :
 Me, let thy *Gardian Angels* keep
 When I do wake, and while I sleep,
 From shame without, and fear within :
 From evil thoughts, and Actual Sin,

That,

That, Friends and Foes and every one may see,
No man in vain, doth put their trust in thee.

A Requiem to the Soul.

I.

MY *Soul*, vex not thy self at those,
Who, to all *Godlinefs* are Foes,
Although they make fair outward showes,
And spread and flourish like the *Bay*;
For, deplorable is their case,
They, as the scorched Summer Graffe,
Shall soon into oblivion passe,
And all their Beauty fade away.

II.

I have been young, and old am grown
And, many *changes* I have known,
Whereby, it hath to me been shown
Whereeto, their wicked courtes tend :
With *Honour* I have seen them Crown'd,
With *Pow'r* and *Riches* to abound,
Whose *Place* no where can now be found ;
For, all their *Pomp* is at an end.

III.

With *shadows* they themselves beguile,
And, GOD, doth at their folly smile ;
With patience therefore wait a while,
And, grudge them not their *Portion*, here ;
Destruction, toward them is hastning,
Their *Time* is short, and dayly wasting,

But,

But, thine will be for *everlasting*,
And, Griefs, as if they never were.

I V.

Employ thy self in *doing well*,
And, GOD, with thee shall kindly deal ;
Thou, in the *Land* shalt safely dwell,
Well fed and clothed, all thy dayes.
And when the Glory of their Name.
Is blur'd out, with an *evil Fame*,
Then, shall thy *Poverty* and *shame*
Be mention'd unto thy praise.

V.

Let wordlings feed upon their *Chaff*,
Their *Cups* of *Fornication* quaff,
And at thy sufferings grin and laugh ;
A midst thy Foes lie down and sleep.
Whilst in their malice, they persist,
In GOD's Protection take thy rest,
For, though thy *Body* be oppress'd
Thee, safe, in spight of them, he'll keep.

*He, whosoever he be, that speaks this Charm,
Unto his Soul in Faith, shall have no harm ;
Therefore, as a Receipt approved, take it :
For, for my self alone, I did not make it.*

A Meditation upon the many Prodigies and Apparitions, which are mentioned by Publick writing, or common Fame.

WE are inform'd, by unquestion'd *Presages*
 (Vouchsafed to instruct succeeding *Ages*)
 That *warnings* of *Christ's* coming, should be given
 By *signs* and *wonders* manifest from Heaven :
 And, we have seen, in *Histories* recorded,
 That, *Providence*, in all times hath afforded,
 Some *Premotions* of those *Defolations*
 Which fell on *Persons, Places, States* and *Nations*,
 Before they came : For, our most gracious GOD,
 (As doth a *loving Father*) shewes the *Rod*
 Before he whips, that he thereby may fright
 To *Penitence*, ere he begins to smite ;
 And, frequently, prevail, if that means may,
 Us to reclaim, he flings the *Rod* away :
 Which kind *Indulgence*, is in these times, more
 Enlarged then, it hath been heretofore.

New *Prodigies*, we hear of ev'ry day,
 And, likewise hear, how they are put away
 As but meer *Fictions*. If we find them so,
 This, justly, thereupon infer I do,
 That, more presumptuous we in these times are
 Then ever any other People were :
 For, very much corruption it implies
 To be in those who make and publish *Lyes*.
 If there be Truth, in any of those *Visions*,
 Or Extraordinary *Apparitions*,

Which

Which are affirm'd ; 'Tis no lefs wicked daring,
 So to affront GOD's vifible appearing
 In *Signs* and *Wonders*, as, both to contemn,
 And feek by all means, how to fmother them :
 But, it is worft of all, to publifh *Lyes*
 Of purpofe, to difcredit *Verities*,
 As if we meant, to do the moft we can
 To try the *Patience* both of GOD, and *Man*.

If, we believe the things that are aver'd,
 Why of GOD's *Judgements*, are we not afraid ?
 And, either feek to pacifie his *Wrath*,
 Or, magnifie his *Mercy*, who, fo hath
 Forewarn'd, of what is likely to enfue,
 That, we his *Indignation* may efchew ?
 If we fufpect, what publickly is told,
 Why do not they, who are in *Pow'r* (and fhould)
 Search out the Truth, that, by due punifhment,
 They fuch like *Provocations* may prevent ?
 For, out of question, to connive at *Lyes*,
 Or fmother *Truths*, worfe things prefignifies,
 Then all the *Apparitions*, that have been
 Thefe twenty years, in this our *Climate* feen ;
 (Though nothing doubted of) and will go nigh
 At laft, to turn all *Truths* into a *Lye*.

I muft confeß, that, though unto my Ears
 There have been brought within thefe twenty years
 So many ftrange Reports, of *fights* and *Voices*,
Earthquakes and *Thunders*, dreadful *Storms* & *noifes* ;
 Of *Ebbs* and *Tides*, of Suns, and Moons, and Stars,
 And Armies in the Clouds, portending Wars,
 With fuch like, as would have perhaps, amounted
 Unto a hundted, if I them had counted ;
 Not one of thofe I faw : yet, fo unjuft
 I am not, as thofe good men to diftruft

Who have aver'd them : for, though *Prodigies*
 And such *miraculous Appearances*,
 Are daign'd in chief, to *Infidels*, and those
 Who in God's word, no confidence repose ;
 Yet, they are likewise, otherwhile, reveal'd
 To true *Believers*, lest, they be conceal'd
 From those whom they concern ; or lest, by them
 Quite slieghted, who, the *Works* of GOD, contemn ;
 They, also their own welfare so neglect
 That, they be totally without effect.
 On trust, I therefore take them : for, if we
 Confirmed by their *Witness* may not be,
 Whose *Conversations* are to us well kuown ;
 How, can we any *Affirmations* own
 For *Truths*, Historically writ, by those
 Whose *Conversation*, no man living knowes ?

For, my part I have with my *carnal Eyes*,
 And, otherwife, beheld such *Prodigies*
 In *Words* and *Deeds*, that, although none of that
 Were true, which I hear other men relate,
 I (at the least Mysteriously) discover
 All those old *Miracles*, new acted over,
 In my time, which in *Pharaohs* days were wrought,
 When *Israel* out of servitude was brought ;
 And, many a such like wonderful proceed,
 As we recorded in the *Scriptures* read.

I've seen th' *Inchanter's* (yea, and *Aarons*) *Rod*,
 Turn'd into *Serpents* ; *Waters* into blood.
 I have seen *Froggs* sent, and remov'd again,
 And, yet, we as hard hearted still remain.
 I have observed, (at least once or twice)
 Our *Dust*, to be transformed into *Lice*.
 Plagues, which resembled *Locusts*, *Flies*, and *Hail*,
 Yet not a jot upon our hearts, prevail.

The

The *People*, ev'n as *Murrains* do our Beasts,
 A *Sin that's Epidemical*, infests;
 And, so with *Blaines* and *Byles* we smitten be,
 That, in a moral sence, meer *Scabs* we be.
Ægyptian Darknes too, hath here, among
 Our other *Plagues*, continu'd very long,
 With likelihood to be as grosse, as there,
 Unless, the *Sun of Righteousness* appear;
 Yea, I have seen our *First-born* also slain,
 Yet, still, we in obduracy remain.

I, therefore, wonder not, if *private Visions*,
Prodigious fights, and *Dreadful Apparitions*,
 (Discern'd but here & there) have nought effected,
 Since, things more *Signal*, are so much neglected.
 Where, *Moses* and the *Prophets* are not heard,
 One from the *Dead*, will find but small regard.
 In vain are *Dumb-shewes*, where, a *speaking sign*
 Can to no heedfulness, mens hearts incline.
 When CHRIST's own *Words*, will not with credit
 In vain, will be the *speakings of an Asse*: (passe,
 Yet, speak must, when GOD shall his tongue untie;
 And, whatsoere succeedeth, *so will I*.

*A Riddle for Recreation, not impertinent to
 this Place.*

I Nto a *Park*, I lately came,
 Wherein are many herds of *Game*,
 Whereof the *Keepers* take no care,
 And yet, they in abundance are.

They are a *Cattle* of strange Breed
 Which, on no *Browse*, nor *Grasse* do feed ;
 Are *Found*, before that they are *sought* ;
 Aswell in *sleep*, as *waking* caught :
 So silently, they *hunted* are
 That, neither *Hound* nor *Horn* we hear
 When chatc't : They, are the onely things,
 Left free for *Beggars* and for Kings
 To Hunt at will : and, all that we
 Affur'd of by our Charters be.
 What *Park* is this ? What *Game* are these ?
 Tell me, and Hunt there, when you please.

*A Proclamation made by this Prisoner, with the
 advice of his Privy Counsel, the Muses.*

OH Yee's, Oh Yee's, Oh Yee's : if any man
 In *Contry*, *Court* or *City* tell me can
 Where my last *Poem* call'd *Vox Vulgi* lies,
 (Seiz'd lately in my Chamber by surprize)
 On penalty, of what else follow may,
 Let him produce it, e're my *Tryal* day ;
 (Which, yet, I am not certain, *when*, or *where*
 It will be, neither do I greatly care.)
 He, who to me, the fame will timely bring,
 Shall be rewarded : So, GOD *Save the King*.

Given, *this* 17th. of the 8th. *Month*, 1661.
*At my Head Qquarters in Newgate, which
 is, at present, all the places of abode upon earth,
 which the Prince of this World and his Prela-
 cie have left me.*

Geo. Wither.

A

A Concluding Epigram.

(play'd,

W^{IT}H these *Cards*, I, an *After-game* have
 But, there's *one Card*, by shuffling, so mis-
 That, now my *fore-game's* lost; yet, if I may (laid,
 Just *Dealing* find, *Fair Gamsters*, and *Fair-play*,
 What ever happens, I no question make
 But, I at last, may thereby save my *stake*;
 And, when the *Sett* is ended, win much more
 Then ere I got by *Play*, or *Work* before.

If any good *Effects*, hereby ensue,
 A Thanks to GOD, is for my *Troubles* due :
 For, had he not made way to send me hither, (ther.
 These *Fragments*, had not thus been scrap'd toge-
 Those *Papers*, which are hitherto suppress'd,
 Shall that occasion, which will manifest
 (At last) a more effectual operation
 Then, if they might have had free Publication.
 If, also, God, me, here shall exercise
 With greater *Tryals*, better *Fruits* then these
 They will produce : Therefore, they shall to me
 Be *welcome, when*, or whatsoere they be.

Yet, for the sakes of other men, well pleas'd
 I should be, from my *Troubles* to be eas'd;
 Because, until mine shall have some redress,
 Their sufferings, are not likely to be less.
LORD, therefore, if thou please, make it a sign,
Their Troubles will soon end, by ending mine.
 I, thereof, am a little hopeful made,
 By some *foretokens*, which I newly had.

Three

Three *likely signs* thereof, he daigned hath;
 For, my *Beloved Consort*, he from death,
 Was pleas'd to raise (ev'n whilst within this place
 I have remain'd, expos'd to *disgrace*
 And *Poverty*) he, for my *Children* too,
 Whilst this was writing, hath provided so
 That, without *Portions*, to their good content,
 They *married* are, without *disparagement*;
 All parties, Christian confidence professing
 Of their dependance on GOD's future blessing.
 He, in the presence, and amidst my Foes,
 Hath spread my *Table*; and, such bounty shoves,
 That, these are nothing, but the *Scraps* and *Crumbs*
 Of that *supply*, which, dayly, from him comes.

Appello DEUM, REGEM, POPULUM, PARLIAMENTUM.

I do, appeal, to judge of my intent,
 To GOD, *King, People*, and the *Parliament*:
 For, one of these, I'm sure, my Friend will be,
 And, I hope well, of all the other three;
 But, they know not my heart, so well as he.

A Post-script to the Readers.

THESE *Pieces*, being communicated to several
 Persons in writing, were sent back to me im-
 printed; by what Printer I know not. Two or three
 large *Cantiles*, are thrown in among them; which,
 though you would have disliked, in respect
 of their Quantity, I should have made no
 shorter; for, I could with more contentment have
 lengthned

lengthned them. So much was necessary to exercise my own *spirit*, and strengthen my *Faith* and *Patience*, during the *pressures* which lie upon me. Therefore, if they begin to seem tedious, give over the perusal: For, they were intended to be communicated to those only, who were voluntarily desirous of them, to whom I beseech GOD to sanctifie them in the reading. They were distill'd out of me, by that *Fiery-tryal*, which will extend to many other before it be ended, and which will evidence that they are no counterfeit or *Sophistical Extractions*, though they may seem trivial to some, because they relate chiefly to my self; for, they will be found useful to many of them, who, are or shall be, exercised with like Passions and Afflictions.

That, which tends to the Vindication of the *Poem* occasioning my Commitment hither, will concern others as well as my self; So, may also that which expresth my suddain distemper, at the first hearing of my Wives Sickness, lying at 52. Miles distance in a very disconsolate Condition, as to all outward things: And they who are as truly sensible of a *Conjugal* and *Paternal Affection* as I am, will perhaps, think when they read what I have written, that it may be of use to some of them, when they consider well the struglings between my *Flesh* & *Spirit* during that *Tryal*; and, in regard it is in probability, the strongest Temptation whereby the world and the Devil shall have power to afflict me. But, whatsoever shall be thought of that, of the rest of these Parcels, or of me, I sent them to those in writing, who desired to have Copies of them, and to passe further, as God should give leave.

To

To write no more, I long since did intend ;
 But, none but GOD knowes now when I shall end,
 For, still, I find, when I think all is done,
 As much to write, as when I first begun.

*Your true Friend, and Brother in the
 best Consanguinity, who thinks it
 no dishonour, to subscribe himself,*

GEORGE WITHER,
*of Newgate, in the City
 of London, Prisoner.*

The 19th. of the 8th.
Moneth, 1661.

An Appendix in Relation to what concerns
 his Wife.

MY Confort, (*who still meanes what ere she sayes*)
*Perusing what's here mentioned to her praise ;
 Protefts, her modesty it so offended,
 To find her self in such a strain commended,
 That, shees aſham'd to live, and, to be dead
 Had rather, then to ſee it publiſhed.
 To be aveng'd for this diſlike, therefore
 Ile to the reſt, ad this one Vertue more,
 Which had been elſe forgot ; and if ſhe do
 Therewith find fault, Ile then, ad twenty moe.
 For, I forbore her Praiſes till I fear'd
 That, them, ſhe never ſhould have ſeen, or heard,
 And, had expoſed them to Publication
 Before I was quite cured, of my Paſſion.*

A Table

A Table of the several things contained in
this Book.

1. *The Epistle of the Author.* Pag. 3.
2. *A Miffive to his Friends, who enquired for him, after the apprehenfion of his Perfon and the feizure of his Books and Papers.* Pag. 5.
3. *His firft Meditation after his Commitment to Newgate.* Pag. 11.
4. *His Petition at the Seffions, that Bail might be accepted.* Pag. 17.
5. *An Epigram to the City of London.* P. 19.
6. *This Prifoners fecond Meditation in Newgate.* Pag. 22.
7. *Answer to fome Friends who sent to know how it fared with him after his Commitment.* Pag. 27.
8. *A Pafs-by, to them who feemed offended with his frequent fcriblings (as they call them)* Pag. 28.
9. *The Authors Apology, for his writing that Book which occafioned his Imprifonment.* Pag. 30.
10. *Another Meditation, alluding to this Verfe in Seneca, Nufquam non poteft effe Virtuti locus.* P. 55.
11. *A Meditation upon Jeremies Prophefie to Ebed-melech, the Æthiopian.* Pag. 59.
12. *An Antidote againft Fear.* Pag. 62.
13. *A fhort excufe, why he makes no Adrefse to great Perfons for their Favour in his Caufe.* Pag. 68.
14. *A Meditation upon his confidering the fad outward Condition of his Relations in the flefh.* P. 71.
15. *A Paffionate expreffion of a cafual and fuddain deffenper*

- deftemper, upon hearing of his Wives being mortally Sick, as he was credibly informed.* Pag. 76.
16. *A fpiritual Song compofed upon the laft mentioned diftemper.* Pag. 95.
17. *A Meditation whilst he was taking Tobacco.* Pag. 98.
18. *A Hint, conducing to the Settlement of Peace and Concord in the Church and State.* Pag. 101.
19. *A Thankfgiving for his Wives reftauration to life and health.* Pag. 105.
20. *A Penitential Hymn.* Pag. 107.
21. *A Requiem to the Soul.* Pag. 110.
22. *A Meditation upon the late Prodigies and Apparitions.* Pag. 112.
23. *A Ridle.* Pag. 115.
24. *A Proclamation by the Mufes.* Pag. 116.
25. *A Concluding Epigram.* Pag. 117.
26. *A Poft-script.* Pag. 118.
-

THE END.

The Authors Dream, the night before the Imprinting of this Book, and (as he believes) the true Interpretation thereof.

I Am awake: GOD's blessed Name be prais'd,
 That, he to see the Light, my eyes hath rais'd :
 For, *sleep*, I see, which we repute the best
 Of *Temporal things* pertaining to mans *Rest*,
 (Next to a *quiet Conscience*) may become
 A *Torment*, very near as troublesome,
 If he, that giveth his *Beloved* sleep,
 Did not, within a *Bound*, nights terrours keep.

My *Soul*, so toyl'd, and tired out, hath been
 With what, this *night*, in *Dreamings* I have seen,
 That, peradventure, if I waking, had
 Been so opprest, it might have made me mad :
 For, from the twelfth hour, to the fourth, well nigh,
 I have been strugling, in an *Agonie*,
 With such *Confusions*, that, if I would tell
 How, I have been turmoyl'd, I, might aswell
 Another *World* endeavour to *Create*
 Out of a *Chaos*, as the same relate :
 And, not a little troubled is my mind,
 Now I am *waking*, how, I forth may find
 What it *presignifies* : For, I believe
 Those *Notions*, I did not in vain receive :
 And, therefore, (since no *Daniel* I do know,
 Who, either can to me my *Vision* show,

Or, what it means) Ile, by GOD's Grace, affay
 To make the best use of it, that I may;
 Not doubting, but, that he will condescend
 To shew some glimpse, of what, he doth intend.

It hapned (which, forget not to remember)
 The day before the *Kalend's of November*,
 The *first year* (and may be the last) wherein
 I had infranchis'd in *Newgate* been,
 For off'ring to *Record*, what I have heard
 By *common Fame*, and, was by me declar'd
 To no worse end, then, that, prevent it might
 Such like *Confusions*, as me thought, this night
 To me were represented. And, who knowes
 But, that, this *Dream*, a *Consequent* foreshowes
 To that relating, which, fulfill'd will be
 Either, upon these *Nations*, or on me,
 Or both of us, if God, averts not from
 The best of us, that, which is like to come;
 And, as dreadful our *waking Dreams* may be
 As this was in my *sleep*, last night to me.

This very day, moreover, (as I hear)
 Those *Musings*, which by me compos'd were
 Since my *Commitment* hither, pass the *Presse*;
 And, our *confusions*, will be more or less,
 As they shall take effect. GOD's *Will be done*,
 (What ere, he pleaseth shall succeed thereon)
 For, he, who wak'd me out of this sad *Dream*,
 Will, when, at their worst, raise me out of them;
 Or, when the *Resurrection morning* comes,
 Save, me, at least, from all *destructive Dooms*,
 This, (though my *Dream* admits no explanation)
 I take to be a true *Interpretation*.
 But if, that any finds me out a better
 I will approve it, and remain his debtor.

Errata.

ERRATA.

Page 3. line 17. read *Appeal*, page 14. line 30. for which are, r. *with awe*, l. 34. r. *entertain'd*, p. 16. l. 13. r. *Though so*, p. 23. l. 3. r. be for *he*, p. 26. l. 23. 1. doſt for *doth*, p. 32. l. 18. r. not fo. p. 36. laſt l. r. *contriv'd*, p. 39. l. 26. r. *firſt, that*, p. 42. l. 14. r. *grown wife and ſober*, l. 33. r. *more provoke*, p. 43. l. 2. r. *of Reaſon*, p. 44. l. 5. 1. *of letting*, l. 11. r. *conceſſion*, l. 28. for is, r. *are*, p. 59. l. 6. 1. *extract good*. p. 75. l. 22. r. *Revive*, p. 79. l. 15. for race, r. *truce*. p. 91. l. 30. r. *every* for very. l. 26. blot out *now*, p. 96. l. 13. r. we for *wed*. p. 102. l. 9. for their r. *them*. p. 108. l. 23. blot out *my*, p. 110. l. 2. r. *his truſt*.

1664.

Tuba-Pacifica.

[HAZLITT, No. 85.]

Tuba-Pacifica.

Seasonable Præcautions, where-
by is founded forth a *Re-*
Treat from the *War* intended between *Eng-*
land and the *United-Provinces* of Lower
G E R M A N Y.

By GEO: WITHER, a Lover of *Peace*, and
heartily well-affected toward both *Nations*.

Nimis Cautela non nocet.

Matthew 5. 9.

*Blessed are the Peace-makers, for
they shall be called the Chil-*
dren of God

A N N O. 1664.

Imprinted for the *Author*, and is to be disposed of,
rather for *Love* than *Money*.

TUBA-PACIFICA.

Sounding a *Retreat* from the

War intended between *England* and the *United Provinces*.

An Ancient *Emblem*, relating to the said *Nations*.



Si Collidimur frangimur,
If we knock, we are broke.

A *N hour is come*, in which must be renew'd
That *Work*, which I have hitherto pursude;
And, I to utter what I have to say,
Will take the *Kue* that's offer'd whilst I may,
In hope that they, whose Prudence can discern
Those things which their well-being do concern,
Will hear and heed them, e're it be so late
That *Premonitious* will be out of date:
For, *Opportunities* may slip away
To morrow, which are offer'd us this day;
And 'tis all one to *Wise-men*, whether *Strangers*
Or *Friends*, premonish them of likely dangers,
Or, whether unto them, *Alarums* from
A *Silver*, or a *Rams-horn Trumpet* come.

To me there are but two wayes known, by which
Men may speed well or ill, grow poor or rich;
To wit, by prosecuting *Good* or *Evil*,
By cleaving close to God, or to the *Devil*

And, they are two such *Masterships*, that, neither
 Is pleas'd with him, who serves them both together;
 Because, what is endeavour'd for the one
 Obstructs what for the other shall be done.
 Prefuming therefore, you depend alone
 On him, whom I serve, thus proceed I on.

A common *Fame* Reports there will be *War*
 Betwixt the *English* and the *Hollander*
 And, by their *preparations*, I conceive
 We may with probability, believe
 It will be so. Their many panick Fears,
 Their groundless hopes, their bitter Scoffs and Jeers,
 Cast on each other, are plain *symptoms* too,
 Of what, in likelihood, they mean to do.
 We likewise, by the Truths and by the Lies
 Which to divide them wicked men devise,
 And, whereby such *Partakers* on both sides
 Augment that hatred which still more divides,
 May fear, as well as by their other deeds,
 The *mischief* will go on, as it proceeds,
 Untill the power doth rest in GOD alone,
 To undo, what is wilfully misdone.
 But, that, which most confirms it, is the *sin*,
 The *Crying Crimes*, that both continue in
 Without Repentance: For, among the rest
 These I enumerate are not the least,
 (Nor any whit abated, since GOD made
 The late *Breach* up, which them else ruin'd had)
 Such, as their bragging vaunts of that frail strength
 Which will destroy their foolish hopes at length;
 The confidence, the sottish vulgar gathers
 From Ships and Armies, long hair, Muffs & Feathers;
 Their hot contestings which shall have the hap
 To wear the greatest *Bauble* in their Cap.

Or,

Or, whether 'twill at last, be brought to pass,
 That th' *Affe* shall ride the *Man*, or *Man* the *Affe*.
 These, and some other things, that are perceiv'd
 Now acting, or about to be contriv'd,
 Have made me, with small diffidence to deem
 Most of them are as mad as they do seem.

And, *is it even so?* must you now lasth
 Each other, and your *earthen Pitchers* dash?
 Must you, that have so long been *Friends*, now knock
 Untill you into Potsherds quite are broke?
 None taking heed or care how to prevent
 That *mischief* which appeareth eminent,
 And was presag'd about the ninetyeth year
 Now past, by this your well known *Emblem* here?
 Have you not one among you, rich or poor,
 So wise as he, whose Counsel heretofore
 Preserv'd a *City*, and did then receive
 The same reward, which men in this age give
 For such-like services? Hath neither, place
 A *man* so prudent as that *Woman* was
 Who rais'd the siege from *Abel*, by her wit,
 When *Joab* with an host beleagu'r'd it?
 But, are you all of wisdom so bereft,
 That, no *Expedient* seemeth to be left
 Whereby to act untill the sequels are
Ignoble Peace, or a *destructive war*?

If it be so, from whence could it proceed
 But from your failings both in word and deed?
 From fordid *Avarice*, *Pride*, and *Self-will*,
 Inticing *Fleshly Lustings* to fulfil?
 For, these deprave the Judgments of most *Nations*;
 Cause them to fall away from their *Foundations*;
 Then, fly to *Refuges* patcht up with *Lies*,
 Seek *Power* and *Riches* by those vanities

Which multiply *Oppressions* and increase
Confusions to the ruine of that *Pease*
 They might enjoy : For, then their strength consists
 In, and by those *corrupting Interests*,
 Which will ingage them to rush further on
 In their Oppressive ways long since begun,
 Till they grow deaf to all that can be said
 To make them of their just deserts afraid.
 And should they then, their *crooked paths* forbear,
 Most *private Tradings* at a *non-plus* were ;
 Yea all those *Incomes* whereupon depend
 Their *Formal Grandeur* would soon have an end.
 For, many thousands, who did vast Estates
 Get and uphold, by cherishing Debates,
 By multiplying and delaying long
 Vexatious suits, to many a poor mans wrong,
 Would think themselves undone, if ev'ry *State*
 Their *Courts* of *Justice* should reduce to that
 For which they were ordain'd ; and Tyranny
 Would want fit *Tools* to bring to slavery
 The *common people*. Very few know how
 They may to GOD and their *Superiours* now
 Perform their duties, and not both displease
 Or th' one or th' other ; For, what is by these
 Commanded, is not seldom, either quite
 Repugnant, or obliquely opposite,
 As they Interpretations of them make
 Who to be Judges of them undertake.
 Yea, those Professions, and those Trades whereby
 Most live, are subject to such vanity
 That honest men are difficultly able
 To use them with a *Consence* warrantable.

It is no easie matter to devise
 What would become of all those *Butter-flies*

Who

Who flutter up and down in *Princes Courts*,
 If their oppressive *Projects* of all sorts
 Were took away; and what case were they in
 Who at this day do live upon the sin
 Of one another? But they'll be supply'd
 What ever to the *Publick* shall betide;
 And at the last, (although their Friends they seem)
 Destroy those *Governments* that nourish'd them,
 Unless, according to what's *just* and *true*
 Themselves they modulize, with speed, anew;
 Which, *how*, and by *whom*, that might well be done
 Were an *Expedient* worthy musing on.

Perhaps, if you did seriously take heed,
 How this concerns you, and what would proceed
 From such a *Constitution*, you might know
 From whence the *quarrellings* between you flow,
 And how to reconcile those differences
 Which now increase your dangers and expences.
 Perceive you not, that your Prevarications,
 Your Falshoods, and your gross dissimulations
 With GOD, and with each other, so provokes
 His anger, who on all mens actions looks,
 That 'tis impossible you should have Peace
 With *him*, your *selves* or *others*, till you cease
 From provocations, and bring forth such fruit
 As with a *real Reformation* suit,
 And with those *Churches* which are truly *Christs*?
 Yea, that your hopes wil fail, though flattering *Priests*
 Do promise peace, and impudently, too,
 Perswade, that GOD is pleas'd with what you do?

Observe you may, by what ensues thereon,
 How, GOD abominates what is misdone
 In managing the *Mysteries of State*,
 And heeds what is in secret aimed at

By

By *fair pretendings*; and how, they thereby
 So long have fought themselves to fortifie
 That, most men are inclined to believe
Left Good is meant, when sweetest words they give;
 And that they have forgot on what conditions
 Or, to what end God gave them their *Commissions*.
 Know you not, that a *spirit of delusion*,
 To bring upon you merited confusion,
 Was Licensed to go forth and delude
 Those *Prophets*, by whose counsel are pursu'd
 Unrighteous Actions, that you may be sent
 On Voyages like that which *Ahab* went?
 Are your eyes wholly blinded? heed you not
 That, such another *Spirit* is begot
 'Twixt *you*, and 'twixt the *People* ev'ry where
 Within your several Borders, *here* and *there*,
 (And at this time as active) as was that
 Which GOD permitted to infatuate
Abimelech and *Sichem*, till it had
 Destroy'd them; all their Counsels frustrate made,
 And brought upon both *Parties* that reward
 Which for blood-thirsty persons is prepar'd?
 If these things you have heeded, be not still
 By those deluded who intend you ill;
 But, wake out of your deep security,
 And from that *Trance* wherein you seem to lie.
 Consider seriously, what you intend;
 E're it begin, think well how it may end;
 What an intollerable heavy load
 'Twill lay on most at home, on some abroad,
 What *Treasure*, and how much *blood* will be spent;
 How, both your Countries will be thereby rent
 And shatter'd; beside, what not yet fore-seen,
 Is likewise possible to intervene,

From

From them, who watching to enjoy the spoil
 By your contendings, laugh and jeer meanwhile;
 Which to prevent, I found out this *Retreat*
 From that *War*, wherewith you each other threat.

I nothing aim at, or design to do
 But what I know GOD hath inclin'd me to,
 And which you too, may know, if you well weigh
 What I have written, with what I might say;
 And, I believe, that man (who ere he be)
 Who shall obstruct what's offer'd now by me
 Shall thereby suffer as one who withstands
 The mercy he intendeth to both Lands.
 With nought I charge you, but what th' one or th'
 Is singly guilty of, or both together; (other
 Nor ought whereto, unless you feared are,
 You in your selves a witness do not bear:
 For my part, I shall neither gain nor loose
 By *Peace* or *War*, or by that which ensues;
 Because, he that on GOD his whole heart sets,
 Will be the same, what ever he permits.
 I love both *Nations*, truly with them well,
 And therefore shall not any thing conceal
 That may concern your safety, though with scorn
 My *Premonitions* you should back return:
 Permit me then, to speak a word in season;
For, sometimes, he that is a Fool speaks reason.

Though *Joseph* was a slave in deep disgrace;
 A Prisoner more neglected then I was
 In my late Thralldome; (no whit less in danger
 By false Accusers, because, more a *stranger*;) *A heathen King*, disdained not to take
 Good Counsel from him, when he reason spake
 Though he in him, no more of GOD could see
 At first, then you at this time do in me.

I, no such *Revelations* will pretend
 As give no warrant on them to depend
 Save his own word who tells them; neither ought
 Advise, but *Truths*, which GOD himself hath taught
 As well to *you* as *me*, by his known *word*,
 Or by the *Olive-branch*, or, by the *Sword*.
 His *Justice* or his *Mercy*; which have spoke
 That oft, whereof you little heed have took.
 To fright you, no *predictions* I will fain
 As many do, pump't out of their own brain;
 Nor speak in Riddles, nor such things declare
 As you cannot without crakt patience hear,
 If I may but that freedom have to speak,
 Which *harmless Fools*, and *licens'd Jesters* take.
 As *Moses*, from a principle of *Love*
 Said unto those two *Israelites* who strove,
 So say I unto you who disagree;
 Wrong not each other, for, *you Brethren be*
 By *Nature*; yea, by *Grace* too, so profess:
 Be therefore *Christians*, or be *men* at least.
 Like barbrous heathen wherefore should you strive,
 And by *diffention* to your selves derive
 A mutual Plague? Act that which is design'd
 By them who to destroy you are inclin'd,
 And, probably, can no way else effect
 That *mischief* which their Malice doth project?
 Consider what Advantages you had
 By *concord*, how safe thereby you were made;
 What you profess when you agreed together;
 VVhat heretofore, you have been to each other;
 How strengthn'd, and how pow'rful you became
 VVhilst your *Designs* were in effect the same;
 To your *Alies* how helpful; and to those
 How terrible, who dar'd to be your Foes;

Even

Ev'n when the pow'rfult of your *neighbouring Nations*
 Seem'd so assured of their expectations,
 That their *Sea Forces*, in a proud bravado,
 VVere termed an *Invinfible Armado* ;
 Till GOD befriending you, did with one puff
 Bring down their Pride, and blow their Malice off.
 Power, wealth, and honour, ever fince that day
 He, likewife, heaped on them, many away,
 VVhilst you continu'd Friends, though you had
 Backfidings and defects as grofs as any. (many

As to your outward welfare, all things, yet,
 To prosper, GOD doth graciously permit.
 Some of you, have by loofing all, got more
 Then ever they enjoyed heretofore ;
 Some other, though of all ; no lefs bereft
 Are twice as rich as they, now nothing's left,
 By having thereby learn'd to prize that moft,
 VVhich being gotten never fhall be loft.
 And, they who this *worlds wealth* do more defire
 Have means enough their longings to acquire.
 The chiefest *Forraign Trade* to you is given
 In all the *Realmes* and *Countries* under heaven.
 Your *Ships* are numberlefs, your *Merchants* more
 And richer, then the *Tirians* heretofore.
 Your *Ware-houfes* are ftor'd by your Commerce
 VVith all things precious through the *Univerfe* ;
 For which you were envyed by all thofe
 VVho either feem'd your *Friends* or are your Foes.
 Your *Naval Forces* if you timely might
 Perfwaded be fincerely to unite,
 In *Righteoufnefs*, would ballance all the reft
 Between the *Orient Indies* and the *Weft*
 And both the *Poles*, enabling you to give
 Thofe Laws to all men, who by *Traffick* live,

VWhereby, there might, for all, fufficient *Trade*
 In *fafety*, and with *equity* be had;
 VWithout which, whatfoere you fhall obtain
 VWill prove but an unprofitable gain.
 And, (which is more confiderable, far,
 Then all your honours, power and riches are)
 GOD, hath among you, fown the *feeds of Grace*
 More plentifully then in any place
 Below the *Sun*: his *Plants* refreshments wanting
 Though fet in *blood* and *Fire*, at their tranfplanting
 Into your *Borders*, fo well thrived there
 Ev'n then, that millions from them fprouted are;
 And, more from them continually fhall fprout
 In fpight of thofe who feek to root them out;
 Yea, though you by your folly forfeit thofe
 Advantages which he on you beftows,
 For their fakes, whom fome of you do revile
 Opprefs, and from their native Lands exile.
 For, GOD hath made your *Countrie*, to become
 The ftrongeft *Bulwork* in all *Chriftendom*,
 Both againft GOG and MAGOG *cover'd Foes*
 And fuch as openly, the Saints oppofe;
 That, *faving Truth* and *fincere innocence*
 Might thereby be preferv'd from violence;
 Efppecially, from their hate, who purfue
 The precious feed of *Chrift* in *them* and *you*,
 By *Antichriftian wiles*, which hatched were
 In your own *wombs*, and nurfed up now are
 By feeming Friends, who hide their fallacies
 VWith gaudy *vails*, and vain *formalities*,
 Untill the fouls for which they traps prepare
 Are hunted unto death, or to their fnare.
 Thefe *Engineers*, within your bofomes lie,
 And, what their chief aims are, no doubt have I.

Think

Think on these things, and whether 'tis from me
 Or from God, that you minded of them be;
 For, what I had to write when I begun
 I knew not; nor shall I know when 'tis done,
 What, by my *Prompter*, I was mov'd unto
 Untill I read it over as you do,
 To see what is of God in ev'ry line
 As if those *writings* had been none of mine.
 When GOD, by despicable *means* and *men*,
 (As he to do is pleas'd now and then)
 Speaks to a *King* or *Nation*, it doth carry
 A shew of somewhat extraordinary
 To be consider'd on with serious heed,
 And it importeth somewhat to succeed.
 When waving men train'd up in learned Schools
 He speaks to them, by those whom they count fools,
 Makes others (as of old some Prophets were)
 Actors in things that scandalous appear
 To most Spectators, yea, ridiculous
 To sober men (as oft of late with us)
 Rendering them *signs* unto their generation
 Of what's to come; 'tis worth consideration;
 (Especially when injuries and scorn
 Are patiently with sober stoutness born,
 For conscience sake) and all men, truly wise
 (Although such *dispensations* fools despise)
 Are deeply sensible, of what on those
 The ignorance and hate, of some impose,
 To whom, it will be manifest ere long,
 That, they have injur'd those, to their own wrong.

If yet you know it not, now be it known
 That, by the power which is on you bestown
 To be on all occasions, whilst you have it
 Employed for his honour who first gave it)

You were intrusted, and inabled so
 As you have been, not your own will to do;
 Or, that you to exalt your selves above
 Your Neighbours, GODS donations, might improve.
 Into such an exorbitance of power
 That, at your pleasure, you might them devour,
 Oppress your Brethren, and advantage them
 VVho Adversaries are to *you* and *him*:
 For, they were given to preserve their Peace
 VVho, under you, in love and righteousness
 Desire to live; the same *Faith* have profest,
 And by *Usurping Tyrants* are oppress'd;
 VVhich *Grace* if you shall turn into oppression
 Or wantonness, will hasten your perdition;
 Make many of your truest Friends grow sad
 And me, who of your welfare should be glad,
 Be forc'd my work to close (in imitation
 Of *Jeremiah*) with a *Lamentation*.

You will but give your foes just cause to laugh
 To see you quarrelling for straw and chaff
 VVilst they get opportunity to burn
 Those Granards down, whereby the precious corn
 Might be preserv'd, wherewith your bread of life,
 May be supply'd, if you desist from strife.

VVho can assure you that the provocations
 Whereby, now very many in both *Nations*,
 Exasperated are, will not afford
 Fit opportunities by your discord
 Some such contrivances then to project
 And prosecute, as prudence may suspect?
 For, though what Faction moves mad men to do
 VVill ruine them at last, so 'twill you too.
 VVhat, men who have good consciences will shun
 VVill by men without consciences be done

VVhen

VVhen God fhall let them loofe, or call together
 All fors of finners to correct each other.
 'Tis likewise possible, that many things
 Pretended causes of your quarrellings
 If they were well examin'd, would be found
 Meer scandals raised without real ground,
 To make misdoings on both sides appear
 (By *Aggravations*) greater then they were.
 For, in both *Nations*, there is such a Rabble
 (By their ill manners much more despicable
 Then by their *Fortunes*) who, for servile ends,
 In hope of profit, (or to make them friends
 Of those whom they fought to exasperate)
 Did some misdoings much more aggravate
 Then there was cause; and so, that which was bad
 VVas by their falshood, more offensive made:
 This, hath been kindling 'twixt you many years
 A smothering Fire, which now to Blaze appears;
 But hitherto these had not power to blow
 The flame so high as they have rais'd it now:
 For, GOD did but permit them for *probation*
 And though it was of long continuation,
 Hath so your wealth increas'd, that as 'twixt *Lot*
 And *Abraham*, it now hath strife begot.
 GOD, by his grace, direct you to a course,
 The consequent thereof may not be worse.

Your *force united* hath been heretofore
 A terrour to the vassals of that *Whore*
 VVhich rides the *Beast*: yea, often such a dread
 To her, when she at highest bore her head
 That, she's inrag'd to see you have so long
 Against her *Soceries* continu'd strong;
 Though to supplant you she laid many a *Train*
 Which had not then contrived been in vain,

Had

Had you been so divided as this day
 You are, or as perhaps e're long, you may.
 But *Unity* did make you so compact
 A *Body*, that her *wiles* could not distract
 Your prudent Counsels, neither from your course
 Divert you, by her *cunning* joyn'd with *force*:
 This, by *experience* found, she doth begin
 To work upon you by another *Gin*
 Which will extend to many, far and near
 Who deem they thereby unconcerned are:
 For, they who foolishly, themselves now flatter
 That they by fishing in your troubled water
 Shall get *Advantages*, will be bereaved
 Of those expectancies, now preconceived:
 For, that which follows, be it whatfoere
 Will further GODS designments, but not their;
 And, though you may by folly, loose your ends
 She shall not bring to pass, what she intends.

If she by this *Division*, break your power
 She thinks that she shall easily devour
 The *scatter'd Churches*, which in hazard lie
 Within the limits of her Sov'raignty;
 Then, those that stronger are (though more remote)
 As soon as opportunities are got
 To practice on them, by the force of *Arms*
 Or, by the power of her besotting *Charms*:
 And if they take effects, her work is done,
 Untill GODS *Counter-work* shall be begun,
 Who, though mans working with him he expects,
 Shall no advantage lose by their defects
 Who give *Advantages* unto his Foes
 By trifling that away which he bestows,
 To do him service. But, they shall become
 Partakers with *Apostates* in their doom.

That

That grand *Impostris* now resolves to play
Divisions, making all those whom she may,
 Dance to her *Fiddle*; and to bring about
 Her purposes, hath very little doubt:
 For, as a wasted Candle when it sinks
 Into the greasie socket (and there stinks)
 Sends greater flashings forth, and blazeth more
 A little while, then any time before;
 So, she doth now, with her whole force pursue
 The mischief she hath long design'd for you;
 And, not much wanting seemeth to compleat
 That, whereupon her heart hath long been set:
 For, to that end, were sent forth before hand,
 Her *Emissaries* into ev'ry land,
 With *Dispensations* (as occasion haps)
 To make use of all courses, *forms*, and *shapes*:
 And these have into all *Societies*
 All *Constitutions* and *Fraternities*,
 (Divine or Civil) all Affairs, Relations,
 And Interests, what ever, in both *Nations*,
 Screw'd, such a *party*, that, chief sway they carry
 In things divine, civil, and military;
 So, that, as once it was prophanely said,
 Should GOD stand *neuter*, till her game were plaid,
 She would prevail against you, at this time,
 Because, no aid shall be withheld from them
 Who malice you, nor any furtherance
 Her *power* and sinking *Throne* to readvance
 Which *Antichrists* confederates can add,
 Or, from prophaneest persons may be had.

Be therefore heedful that by your dissention
 You make not seizable her ill intention
 By trusting to the Complements of those
 Who are her *vassals*, and your secret foes,

And (as you, oft do) *ſpeak fair*, but to deceive
 That they without ſuſpicion may contrive
 Your whole deſtruction, and recover power
 To re-enlarge their *Babylonian Tower*.
 Which, is this day as truly their deſign,
 As thoſe thoughts, whereon, now I think, are mine.

*Bleſt let them be who ſeriously endeavour,
 To reconcile you ; curſed, they who ſever
 Whom GOD hath joyned ; For, no outward curſe
 To any can befall, that will be worſe
 Then that which will in likelihood betide
 To theſe two Nations if they long divide ;
 But, they who of the breach moſt guilty are
 The greateſt burthen of that curſe ſhall bear.*

I am no Perſon who confederates
 With *home-bred male-contents*, or *Forraign ſtates*
 Either to get revenge for wrongs received
 Or that ſome gain may be thereby derived
 Unto my ſelf : For, whatſoere it be,
 That which beſt pleaſeth GOD, beſt pleaſeth me ;
 And having no deſignments of mine own
 Can wait with patience till his will be ſhown.
 I, being one who having oft fore-ſeen,
 And fore-told things that have fulfilled been,
 Endeav'ring to prevent the proſecutions,
 Of wicked actions and raſh Reſolutions,
 Am by a power which I dare not oppoſe
 Once more ſtir'd up, to preadmoniſh thoſe
 (As heretofore) who now ſeem ruſhing on
 In that *Career*, as other men have done,
 Which tendeth unto that end which beſell
 To thoſe, who ſleighted, what I did fore-tell :
 And, I to ſpeak again muſt not forbear ;
 Vouchſafe therefore to me a patient ear,

Be

Be wary, that your *Avarice* and *Pride*,
 Prove not to be a motive to divide
 At this time, though when you divided last
 Your likely hazards were soon over-past,
 And plagues remov'd ere any penitence
 Had testifi'd remorse for your offence,
 Left, greater evils follow, and the trouble
 Removed then, returns upon you double,
 For, *Nations* to expose to wars unjust
 Meerly to satisfy a *private Lust*,
 And those inforce the greatest weight to bear,
 Who no way guilty of transgressing are
 Of that which in a *War* engages them,
 Is questionless, a *fanguinary crime*
 From which, no temporary *priviledge*
 Can vindicate, before a *Righteous Judge*:
 But, it will bring down Vengeance in due season
 From him whose *Justice* cannot be call'd *treason*
 Although your *High Priests*, and some others too,
 The boldness may assume to term it so.
 If wrongs be done, let all good means be us'd
 To judge between th' Accuser and Accus'd
 E're sentence pass; and do not then prolong
 Due recompence to them who have had wrong;
 Left by delaying what you should restore,
 Instead of righting him, you wrong him more.
 Ere *battail* you begin, let peace be offer'd,
 Accept a good *expedient*, when 'tis proffer'd.
 Remit small faults where you find *penitence*:
 Upon the same terms, let the great'st offence
 Be pardoned also, when the perpetration
 Of wrong, exceeds all means of expiation;
 In that, you'll imitate the King of heaven
 Who often hath such *Crimes* to you forgiven.

Make not the *Sword* your Umpier, till you see
 A remedy, no other way can be.
 Your just Rights to preserve, do what you can,
 But, fight not to inflave another man;
 Nor venture your own Countries to inflame
 That you may get a fruitless airy fame;
 Much less to grasp a *power*, which when acquir'd
 Will in your hands, be like *Granados* fir'd;
 Yet, to avoid the mischief and the Curse
 Of *War*, make not a Peace that shall be worse.
 Nor when you are at rest provoke his wrath
 Who, quietness to you vouchsafed hath,
 By cheating them of their just expectations
 Who truly wish the welfare of both *Nations*,
 Adventuring their persons and estates,
 To save what to your *interest* relates;
 And then intrusted you with their defence,
 Thereby, but as a *second consequence*.
 If you would keep Rebellious men in awe,
 To ev'ry one his *birth-right* due by Law
 Preserve impartially; and unto none
 Deny that which is due to ev'ry one;
 Left, whilst abroad engaged you become
 In warfare, there may be worse fraies at home:
 For, that *Allegiance* which is in all Lands
 'Twixt *Prince* and *People*, upon two feet stands,
 So, that if th' one fails in what it should do,
 In equity, so will the other, too;
 Men who are much oppress'd against reason,
 Will not much fear to act what you call *Treason*;
 And, then, from questioning, on whom there lies
 The greatest guilt; small profit can arise.
 Which way soever, therefore, GOD shall daigne
 To make you Friends, and give you *Rest* again,
With

With moderation, and with Justice use
 That *Mercy*; for if you the same abuse
 This, without question, will ensue thereon;
 Both, shall one way or other be undone.
 The *conquer'd* shall inflav'd be; and they
 Who conquer, be made slaves another way.
 Make not your *Rest* to be a *snare* or *Stale*
 As Fowlers do, to catch Birds there withall.
 Nor means, your selves with such vast power to arm,
 As helps not so much, to do *good*, as *harm*;
 For GOD will heed it, and you shall be caught
 Ev'n in those Traps, which your own hands have
 And as old *Rome* was you shall be at length (wrought,
 Orehelm'd and destroy'd, by your *own strength*.

To mine own Countrymen, I'll write or say
 Nought at this time, which any justly may
 Apply to them alone; lest, some once more
 May terme it scandalous as heretofore,
 Or call me *Libeller*, for being bold
 To tell them *Truths* (although in season told.)
 I, Have, so often in particular
 And so long, time been their *Remembrancer*
 With small regard (except from such as do
 Love *simple Truth*, and suffer for it too)
 That, I to them, will nothing mention here,
 Save that in which, an equal part to bear
 Both *Nations* may be said, without my blame;
 Because, thereby, I somewhat hopeful am
 To raise thence an *expedient* to escape
 The being caught again, in my old *Trap*.
 But I'll apart, a word or two express
 To our *Dutch Neighbours* in true friendliness.

Remember what of old the *English Nation*
 Hath been to you; and with how much compassion

They, your Protection timely undertook
 When you extreemly by the *Spanish yoke*
 Oppressed lay; and whether the pursuing
 Of those things which are at this present doing,
 May not at last reduce you back to that
 Deplor'd condition, or a worse estate;
 And bring you once again, inflav'd to lie
 Beneath such an unbounded *Monarchy*
 As you abhor: Your *Senators* are wise,
 They in their heads, I know do bear their eyes
 And, if they be not hoodwinckt, need by none
 Be minded, what should be consider'd on:
 Yet, since but men, let them not be offended
 With what is by a *stranger* recommended
 Unto their serious heed, and let my *caution*
 Be acceptable unto your whole *Nation*.
 Consider, whether all they who pretend
 Your *Country*, *Cause*, and *Intr'st* to befriend
 May not more complemental prove then real,
 When time shall bring their Friendship to a tryal,
 And be as false to yon, as you have seen
 Most *States* and *Princes*, often to have been
 Unto each other, though aly'd by *blood*,
 By *Aides* in times of need, *Leagues*, *neighbourhood*,
 And all engagements whatsoere, which might
 Devise'd be, them, firmly to unite.
 Think, whether such have not a *party* now
 Among you, which as things to ripeness grow,
 Will help improve them, to set up a *power*
 Tending to their advantage more then your:
 Yea, whether, you already may not see
 That, some to such a purpose, active be,
 This day among you; and, take timely heed,
 That, what you would prevent, may not succeed.

Ill words corrupt good manners; and I hear
 That, you no scurrile language do forbear
 Which either heighten may the indignation
 And fury kindled in our *English Nation*,
 Or, make them to be hated of your own;
 As if you wholly resolute were grown,
 So to *divide both*, that by no endeavor,
 They might be reconcil'd again, for ever.
 This fault, which to the *vulgar* I impute
 Will questionless produce a poisonous fruit,
 And, therefore, though I truly may confess
 My *Countrymen* have not offended less,
 In that kind (and may peradventure take
 Occasion from these *Lines*, a change to make
 Within themselves) I, heartily intreat
 Both you and them, his love to imitate
 Whose doctrines we profess, and bridle more
 Their rude tongues, then they have done heretofore
 That, from good words, there may at last proceed,
 True *reconcilement* both in *Word* and *Deed*.
 Of one thing more, put you in mind I would
 (Which now to your remembrance bring I should)
 Were I not hopeful you oft minde it so,
 As it becomes you, and repent it too,
 And that, we shall give mutual satisfaction
 For ev'ry scandal and injurious action,
 On either charged, for which, to make even
 'Tis in our power; the rest must be forgiven.

Lord GOD, vouchsafe thy mercy to these Lands
And, if with thy good pleasure it now stands,
The Plagues for their demerits due, adjourn,
That Peace with Grace united may return
Before the madness of this Generation
Hath frustrated their means of preservation.

By

*By Judgments, and by Mercies interwove,
 By chastisements in anger and in love
 By threatnings and by gentile invitations,
 Thou, to reclaim us from prevarications
 Hast oft assai'd; adding unto these
 Whisperings in secret to our consciences;
 Spoke to our ears by men, unto our eyes
 By Apparitions and by Prodigies:
 Yea, whilst I'm writing this, there doth appear
 A Blazing Star within our hemisphere,
 Aswell unto our neighbours as to us
 Made visible: And wherefore Glares it thus
 With an Aspect so dreadful at this time,
 But, to point at, and forwarn us and them
 Of some apporahing mischief, whereof heed
 Is to be taken by us, with all speed.
 Lord, let us not, still obstinate remain
 Rendring (as heretofore) all quite in vain,
 That's seen, or said, or done, till none for ever
 By Word, or Deed, our safety shall endeavor.*

That time is not yet come; I'll spend therefore
 In hope of good success, a few words more;
 And, look to be excus'd if I shall thrice,
 VVrite that, which I have writ already twice;
 For, neither can hard flints or knotty blocks
 Be shap'd without reiterated strokes.
 Why should you quarrel? what are now your wants,
 But, *Grace* and *Faith* to use well what GOD grants?
 The World is wide enough, the Seas have room
 Sufficient for your Ships to go and come:
Expedients will be found which may procure
 An honourable peace that will endure
 VVithout a disadvantage unto either
 If to make proof thereof you joyn together.

Impa-

Impartial *Justice*, brotherly compassion
 Love, meekness, piety, humiliation
 Faith, prayer, penitence, with such like things
 Are those, whence wealth, and peace, and honour
 To them, who will persuaded be to do (springs
 To others, as they would be done unto;
 As jealous to redress a neighbours wrongs
 As in that which to their own ease belongs;
 As forward, an *oppressed* man to hear
 As cruel *Tyrants* to afflict him are;
 And could forbear intruding on GODS right
 A settled peace thereby enjoy they might,
 Without fear; yea, without a just suspicion
 Of Treasons, Insurrections or Sedition:
 And, they whom you distrust, will be more true
 Then they, in whom you trust, shall be to you,
 If you endeavor to contract a *peace*
 And keep it, by unfeigned righteousness:
 Although such *mediums* are but scoffed at
 Or sleighted, by most *Ministers* of *State*.

But, such a *Blessing*, never can be got
 Or kept, by that whereon most Nations dote.
 The constitution of whose Governments
 Are made according to such *presidents*
 As *Jeroboam* left, and lost thereby
 That *Kingdom* which on his posterity,
 Should have been fixt, had he not counsel took
 From *flesh* and *blood*, and Gods advice forfook.
 Not those men, whose Advantages are least,
 Or most, shall thrive; but, they who use them best;
 Make GOD alone their *Refuge*, and contend
 That *curst strife*, in blessed peace may end.
 'Tis not your carnal policies, or forces,
 Your Forts, Ships, Armies, Guards of men & horses;
 Your fair pretending what was never ment,
 Your heavy *Taxes* beyond president,

D

Your

Your flattering *Parasites* or your *Buffoones*,
 Your roaring *Hectors*, and your *Pantaloones*,
 Or Oaths inforced, or great Brags and lies,
 Nor their complyings whose Hypocrisies
 Are much depended on, that will effect
 Those Conquests and those Triumphs they expect
 Who boast before their Armour is put off,
 And, at the weapons of the spirit scoff:
 For, what by *vanity* may be obtained
 Shall thereby, be devour'd afoon as gained.

You have betwixt you (as imply'd before)
 Half of all *Forraign Tradings*, if not more.
 Your many *Manufactures*, are become
Staple commodities, that bring you home
 Three times as much in value ev'ry year
 As those things, which among you growing are
 Amounted to unwrought; and you are grown
 As rich in *Forraign wares* as in your own.
 The *Seas* have been your *Fish ponds*, and afford
 Enough to make both rich, could you accord
 And both, alike were frugal. Means of *Trade*
 Is in a thousand places to be had,
 Which to imploy you will sufficient be,
 When you like *Christian Brethren* shall agree,
 Or, but like *moral men*; nay, if but so
 As many *Infidels*, and some Beasts do;
 And, GOD and Natures Laws, would you direct
 Aright, if, them, you did not wilfully neglect,
 Make your *own Will* a Law, and were inclin'd
 To that, which hath corrupted all *Mankind*
 Rendring, what for mans real weal was given
 The greatest outward Plague on this side heaven.
 So wilfully pursuing your own wayes
 For your self-ends; that he who doth not praise
 Your folly, or with silence pafs it by,
 Is thought no *Friend*, if not an *enemy*,

And

And, to reprove *Vice* is become a Crime
Judg'd Capital among you at this time.

If you consider these things as you ought,
(And shall not be displeas'd to hear them brought
Thus bluntly to remembrance) I have hope
I may still scape the *Gollows* and the Rope
For speaking Truths in season, unto them
Who, their well-willers caulefly condemn;
And, from their *Native Countries*, banish those
For whose sakes, GOD hath kept them from their
Waiting with *long-long-suffering*, when to him (foes,
They will return, that, he may turn to them.
This you may do; And I have hope of it:
For, GOD is resident among you, yet.
His *Candl sticks* are not from you removed;
Within your *Borders*, of his best beloved
Are many thousands, for whose sake, he hath
Remembred *Mercy*, in his hottest *wrath*.
Good Laws you have; some, likewise, who profess
And practise them, in *truth* and *righteousness*
Though from your *first Loves*, you are fallen much
And, your defects are at this present, such
As in the seven *Asian Churches* were
When first the *Mystery* was hatching there
Which now ore-spreads the world: you have not that
Comply'd with, but, the same abominate;
And therefore, that you may, return to him
GOD hath premonish'd you as he did them,
Expecting that you better should improve
Then heretofore, his patience and his love,
Left else, you speedily may be bereft
As they were, of what, yet appeareth left.
A *moral Charity* retains a place
Among you, though grown colder then it was.
You have a *form of GODliness*, whereon
If you depended not as you have done,

That, which *essential* is, would more have been
 Improved, and the *power*, thereof more seen.
 Among your many *Vices*, blended are
 Some *Vertues*, which, if you would take more care
 To cherish, God would such assistance give
 That they should, for the future, better thrive.
 Though you have multiply'd prevarications
 By many carnal, gross abominations,
 And, are with *Jesabel* (that Sorceresse)
 (Who counterfeits herself a *Propheteſſe*)
 Open Confederates; some of you hate
 Her *Hereties*, and *their*, who imitate
 The *Nicholaitans*: God, now therefore
 Hangs forth to you a *Flag-of Truce*, once more,
 (Into a *Comet* form'd) and sets it there
 Where, it, at one view, may to both appear;
 That you might speedily and joyntly, do
 Through *Fear*, that which *Love* could not win you to.
 For, though the *Wifards* of preceding Ages
 And, some now deem'd no *despicable Sages*,
 Think these prodigious *Meteors* called Stars
 Are constituted of such *Characters*
 And *shapes*, as do undoubtingly fore-shew
 What things particularly will ensue,
 (Because such *consequents* have often been
 Observed, they are much deceiv'd therein.)
 There's no such virtue proper to their natures;
 For, they are only serviceable creatures
 Employ'd by *Providence*, to such an end
 As we by *fixed Beacons* do intend,
 When an *Invasion's* threatned; They declare
 In general, that *foes* approaching are;
 Stir up the *Nation* to a timely heed
 But, who their Foes are, what *plagues* will succeed,
 How long they will continue; upon whom
 They first will seize; at what time, they will come;

Or

Or such like things by them we cannot know;
 For, they no more then *Beacons* can fore-show.
 So, this late *Exhalation* doth portend
 Some *Judgment* on offenders will descend
 Ere long, to make them watchful, and prepare
 To do those duties which expected are;
 But, in particular presignifies
 Nor *this*, nor *that*; nor any terrifies
 Who more desires to know, how by GODS grace,
 To *do his will*, then *what will come to pass*.
 He that is so affected, seldom fears
 The influence of *Comets*, or of *Stars*;
 Whereas, they who in folly are benighted
 Oft, with a harmless *Glow-worm* are affrighted.
 Thus far, my mind I have once more exprest
 And hopeful am, ere long to be at rest
 From all my Labours; for, my life, almost,
 To bring this seasonably forth, it cost.

But, some perhaps will now say, *what is he*
 That your *Remembrancer* presumes to be?
 To those, I make this answer; I am one
 Who stands instead of such a *Block* or *Stone*,
 As *Charity* did set up heretofore
 By high-way sides, and sometime at each door,
 To save men from the violent approaches
 Of drunken Horse-men, Waggon, Carts & Coaches,
 And in that service, often are abused (bruised;
 Curst, broken, crackt, hackt, cut, flast, knockt, and
 By those, who stumbling on them, heedless are
 To what good purpose they were fixed there.
 And, if this be my Lot, I as I may,
 Will bear it, as I have done till this day.
 For, that which follies hath to many seem'd
 Hath by much wiser men, been well esteem'd:
 And, I despair not, though confused noises
 Should at this time drown and confound the voices

Of sober men: For, when the raging *water*
 Doth loudest roar; *winds*, make the tacklings clatter,
 Ruffle the sails, and keep the greatest bustle,
 The *storm* is peirc'd by the *Boat-swains* whistle;
 So that all heedful *Mariners*, thereby
 Perceive whereto their hands they should apply.
 So, likewise, though the Rumor of that *War*
 Which many hope for, and as many fear,
 With other such confusions, as our sad
 Distractions at this present thereto add,
 Will make these *Lines*, a while, of small regard
 With many, and with difficulty heard;
 They shall, ere long, by some, with good respect
 Be entertain'd, and have good effect;
 For, dayes will come wherein, that, shall from them
 Be echo'd forth, which all will not contemn;
 And, from whence, at the last, a *Voice* will come
 That shall out-found the ratling of a *Drum*;
 Yet fright no soul but that mans, who depends
 On *carnal weapons*, and hath *carnal ends*.

Præcautiones ænigmatice per omnes personas ac terminationes, Modi Imperativi declinate, numero singulari & plurali.

Cave M B R, & E D.	}	(Cavete V.
Caveto A, Caveto B.			Cavetote A.
Caveat P. P. P. P. & P.			Caveant O.

*Jam qui rident Ha, ha, he,
 Mox clamabunt. Heu, Vah, Væ.*

Caveamus ergo, ac Amemus, ni perimus.

A C O R O L L A R Y.

Some think, I, an *Apology* may need
 For daring thus to bid my Friends take heed;

And,

And, so perhaps I may; For, not long since,
 I suffer'd for as blameless an offence;
 And, heretofore, informed was of ONE,
 Who said; that to be totally undone
 Much less displease him would, then if that he
 Should from undoing, be preserv'd by me;
 And, shortly after (with no little shame)
 That, which he might have scapt, upon him came.
 I hope they wiser are, whom, to *take heed*
 I now advise and that they'l better speed.
 What e're succeeds; *Praise* will to GOD belong,
 And of the *Saints*, this shall be then the Song.

A Hallelujah, alluding to the 150 Psalm.

*Come praise the LORD, come praise him
 Where Saints assembled are,
 As hee's Almighty praise him
 His Righteousness declare.
 In his excellings praise him
 With Trumpet and with Flute,
 With Harp and Psaltery praise him,
 With Viol and with Lute,
 Let nothing that can praise him
 Unactive be; or mute.*

*Upon the Timbrel praise him
 In songs his praise advance;
 Upon the Organs praise him
 And praise him in the Dance;
 On tingling Symbals praise him
 That, make the loudest noise
 And let each creature praise him
 That sense or breath enjoys,
 Yea, let privations praise him
 Although they have no voices.*

The

The Myſtical ſenſe of what is literal expreſſ'd by the Metaphorical and Allegorical contexture of the preceding Hymn, in the Original Text, according to the Authors underſtanding thereof, is as follows.

BY the *Sanctuary* is meant the Congregations of the *Saints*. By the *Firmament of Gods power*, the unchangeableneſs of his Almightyneſs. By his *mighty acts*, his unrefiſtible Juſtice. By his *excellent greatneſs*, his Mercy, which is ſaid to be over all his works, and his moſt excellent Attribute. By the *Trumpet* or *Flute*, we are exhorted to praiſe him in our martial expeditions. By the *Pſaltry* and *Harpe*, in our ſpiritual rejoicings. By the *Viol* and *Lute* in our corporeal and civil recreations. By the *Timbrel* in thoſe actions which are of a ſpiritual and natural mixture. By the *Dance* in all thoſe things wherein we move together, and counteract apart, by deeds, words, and diſſenting opinions; for in a *Dance*, are various *motions*, ſidings, turnings, returnings, and movings all one way. By *Tenſtringed Inſtruments* and the *Organ*, the faculties of our ſouls, and the members of our bodies. By *Cymbals*, and *loud Cymbals*, the internal breathings, and external ejaculations of the heart and voice in prayer and praiſing God. The laſt two lines of both the foregoing *Stanza's*, conſiſting of ten a piece are but a Supplement to my *Paraphraſe* of the 150 Pſalm, and not found in the Original. This is in brief my private judgment, not totally excluding the Senſe and Interpretation of other pious men.

FINIS.

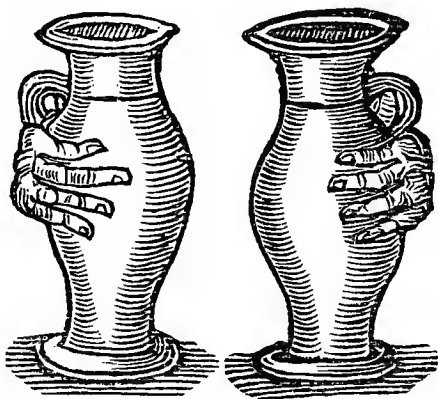
1666.

Sigh for the Pitchers.

[HAZLITT, No. 91.]

Sigh for the Pitchers:
 Breathed out in a Perfonal *Contribution*
 TO THE
 NATIONAL HUMILIATION
 the laſt of *May*, 1666.
 In the Cities of *London* and *Westminſter*,
 UPON
 The near approaching ENGAGEMENT
 Then expected,
 Between the *Engliſh* and *Dutch* Navies.
 Wherewith are complicated ſuch *Mufings* as were oc-
 caſioned by a Report of their *Actual Engagement*;
 and by obſerving the Publike Rejoycing whilſt this
 was preparing by the Author
GEORGE WITHER.

Hold, *If ye knock, ye are broke.* Hold.
 Unless God prevent.



Imprinted in the ſad year expreſſed in this ſeaſonable
 CHRONOGRAM
 LorD haVe MerCie Vpon Vs.
 M D C L X V I.

*To the English Nation, and to every Individual Person
within these Brittish Isles, Geo. Wither, wishes that
Grace, Peace, and Love in CHRIST JESUS,
which by an unfeigned Humiliation, may reconcile us
all to GOD; Unite us by an indissoluble Band of
Charity, to each other; and in a Christian Amity,
withall Nations through the world.*

MY Sighs concern you all, throughout this Nation
Who are this day, in true *Humiliation* (on
To seek the face of GOD; For, we make One
Of those *two Pitchers* whom I do bemoane:
And, unto whom (then fearing much their breaking,
When first I saw *War preparations* making)
I sent a *Trumpet*, both with an Intent
And hope, that which was feared, to prevent;
Which, failing my good purpose to produce,
I send this now, to mediate a Truce;
For, who can tell, but that my words may have
Such Issue now, as heretofore GOD gave
Unto a *private-womans* when she spoke
For *Abel*, what effect in season took?

So may it prosper as I am sincere
In that, Which I have *Superscribed* here;
And, let my Foes on earth, be still as many
As there are men, if I wish ill to any;
Or, am not pleas'd that all should live and die
As happy, both in Life and Death as I
Who shall not, by a *final Wilfulness*,
Deprive themselves of what they might possess;
And slander GOD, as *cause Original*
Of that, which doth amiss to them befall.
For, though, not few, my Adversaries be
Or such, as, yet, bear no good will to me,

I, ev'n for that cause, am in love, their debtor;
 For, him, who loves his Foes, GOD, loves the better:
 Yea, having partly been, in my distress
 Reliev'd by some few, who, do naytheless
 Seem still my Enemies; it, makes me more,
 Love GOD, and all *Mankind*, then heretofore.

A time is come, in which, it is our turn
 Both *altogether*, and *apart to mourn*:
 Those *General Calamities* befall
 Which, for a *general Repentance* call,
 And, for *particular Humiliation*,
 In order to a *publick Reformation*,
 From which, at present, are excepted none;
 No, not the King, who sitteth on the Throne:
 For, that which is in *Cottages* begun
 Will seize the *Pallace*, ere the *Round* is run,
 If GOD in mercy, answer not our hope,
 And, to our sins and fears, vouchsafe a Stop.

To that end, though this be not what I would
 Or, should contribute, it is what I could
 And, may now, be as usefully express'd,
 As what more artificially is dress'd:
 Yea, (though it be, that onely) in effect,
 Which I have oft prefer'd without respect,
 This, seems a very seasonable time,
 To greet you, with a *Reasonable Rime*.

Accept it therefore, and be not offended
 With what is conscientiously intended.
 GOD, who from us doth *Trifles* oft receive,
 Requires of none, more than he hath to give:
 And, if you shall accept what's in my power
 He, will of that accept, which is in your;
 For, all that is contributed, by this,
 Worth your acceptance, is not *mine*, but his.

Sighs

Sighs for the Pitchers.

Breathd out, in a *Personal Contribution* to the
National Humiliation, formally begun in the
 Cities of *London* and *Westminster*, the last
 of *May*, 1666.

'*S*uch is GODS gratioufnefs, that, wherefoever
 'He finds a Willingnefs joynd with endeavour
 To please or to appease him, though but small,
 (And in it self worth no respect at all)
 He doth accept it: But, it is not so
 With men, what er'e we mean, or say, or do.
 For, most so pettish are; that ev'n with that
 Which to their own well-being doth relate,
 They quarrel; and as much offended are
 With what, unto their own particular
 Hath no relation, as to any thing
 Which may to them a disadvantage bring.
 Yea, so inclind are, to be discontent
 With A&tions, and with words indifferent,
 That how to fit all humors no man knows
 What ere he writes, be it in Verse or Prose.
 Some, are best pleasd with this, and some with that,
 With nothing some; or, with we know not what,
 Except with that, (and in their own mode drest)
 Whereby their Single Fancies are exprest.

If, I may freely, Truth declare in either,
 To me, it is indifferent in whether:
 Verse cannot be so justly termed unholy
 As they, who think so, may be chargd with folly.
 The Libertie, I therefore, at this time,
 Resume, to vent my mind in Verse and Rime

As

4 *Sighs for the Pitchers.*

*As heretofore without an affectation
Of what, is this day, with most men in fashion;
And, what I purpose to contribute now,
Shall be such private Sighings as I owe
To Publick borrowings; not such, as may,
Without true sense thereof, be puffed away.
I offer not, now Cures are to be done,
That, which will prove no better then Herb-John
Or Chippes in broth; nor, when provide I should
Apparel to preserve my Friend from cold,
Bring them such thin sleight Garments, as are neither
Good Silk or Cloth, but Bawbles patcht together,
Lace, Points and Ribbands: Nor, to feed them, set
A platter full of Sawces without meat,
Or, with so little, and so trimd about
With Kickshawes, that they cannot pick it out:
Nor give the Sick, when they for health endeavor,
Such Trash, as may beget a mortal Fever;
Nor Healing Plaisters, when I do perceive
The Patient rather needs a Corrosive:
Nor, is there ought improper to that end,
For which, Humiliations we pretend
In that, which I in words have added here:
Either peruse it therefore, or, give ear.*

BEfore a *Storm* is actually begun,
Or, Symptoms of it, in the Skies appear;
Both Birds and Beasts, for shelter fly and run,
To scape the Dangers, then approaching near.

To what these are by *Sense* inclin'd, in season,
Men are assisted (for their preservations)
By Strong Impulses, both of *Grace* and *Reason*,
Till they neglect, or sleight those Inclinations.

And,

And to the *Publick safety*, every one
Owes what may possibly by him be done:
For, there's a *Portion* due from him that's poor,
Though from the Rich, there is expected more.

2. I had some education in the *Schools*,
But my best *Teachings*, came another way,
And, neither to the *wisest*, or *meer Fools*,
Is that intended which I have to say.

My *Muse* is to a midling-temper fitted,
What suits with their capacities to write
Who, (not much under or much over witted)
More in the *Matter*, then the *Words* delight.

By that means, when with *Trifles* I begin,
Things useful, are oft, thereby Skewed in,
Which peradventure, had not else been fought,
Where, they appeared more likely to be taught:

What I but to one end, at first intended,
Occasions many *Cautions*, ere 'tis ended.
So, sometimes, twenty busineses are done,
By him, who went from home, to do but one.

3. Sometimes too, by what in this mode is hinted,
(On sleight occasions in a Vulgar Strain)
Such Notions have been in the heart imprinted
As were more plausibly exprest in vain:

Yea, otherwhile, a few *plain words*, in season,
Experimentally in *private* spoke,
More operate with *Sanctified Reason*,
(And of what they import, more heed is took)

Then is (although more gloriously arrayd)
Of what's but *formally*, in *publick* said.
Now therefore, I contribute thus, alone,
To what was this day, publickly begun.

But, stay! what Pannick fear hath seizd this *Nation*
That, they who Triumphd but one day ago,

Assume

6 *Sighs for the Pitchers.*

Assume the Postures of *Humiliation*,
And *Faſt* and *Pray*, at least, pretend thereto?

Their Jollitie is at a suddain pause,
And to the Temples, they begin to flock;
God make th' effect, as real as the cause,
That, him with formal shewes we do not mock,
Left Plagues increase, and when of what is better,

We are in hope, our fears grow daily greater:
For, till our sins are heartily repented,
By Faſts and Prayers, *Plagues* are not prevented.

5. Most, dedicated this moneths first *Aurora*
To their own fleshly Luſts; and ſpent the day
In ſacrificing to the Strumpet *Flora*,
Which was by some employd another way.

Perhaps though not *Prophane*, more *ſuperſtitious*
Then holy: for, all is not ſanctiſide
That is not vulgarly reputed vicious;
Nor all unholy, which will not abide

A *Sanctuary-Ten*: But, ſomewhat hath
Doubtleſs, been acted which provokes Gods wrath
Againſt our *Nation*, ſince this Month begun,
That brings us on our knees, before 'tis done.

6. Our *Safety*, *Peace* and *Glory* lie at ſtake;
And, we are forced ſuch a Game to play,
As makes us tremble, and our hearts to ake
Twixt hope and fear of that which follow may:

Ev'n they, who lately fooliſhly did boaſt,
And with proud Vaunts and ſcorns contemn their Foes,
Do find, that Recknings made without their hoarſt,
Arise to more then they did preſuppoſe.

Of Foes without them, their regard was ſmall;

Of thoſe within them, leſs, or none at all:

But, now, to be aſſaulted, they begin
With outward perils, and with fears within.

7. Re-

7. Beyond reteating we ingaged are
With *forraign enemies*; and not quite free
From *Factions*, threatning an *intestine* War,
If our Prefumings unsuccesfull be.

As *foes* do multiply, so, *friends* grow fewer;
And, in those few, there is but little trust:
For, none can in another be secure
Who, to himself is neither kind nor just.

War is begun; the *Pestilence* doth spread;
And, though of *Dearth* we feel but little dread,
They, by whose Labours, *plenty* was increast,
Are by a waisting *Poverty* opprest.

8. The Rich are discontent, the Poor much grievd:
The first have small hope to be better pleas'd;
The last as little hope to be reliev'd,
And most men are grown stupidly diseas'd.

Men with *Ill tidings* in all places meet,
Bewailing los of *Goods*, or want of *Trade*:
All day they hear complainings in the street;
All night, they and their Families are sad.

Hereof, they upon others lay the blame
Who have been chief deserv'ers of the same:
Most, apprehend a general Distress,
But, no man knows which way to make it less.

2. They, who should *act*, or *mediate* at least,
Some course to stop the fury of the Current,
Finde, it will most advance their Interest,
To be at this time Fishing in the *Torrent*.

They, who have now most cause, least frighted be:
Those few alone, who with a filial fear
And Christian hope, Gods purposes foresee,
Submissive to his *Dispensations* are:

The rest are active still, in their own mode,
As if in their own power their safety stood;

B

Or,

8 *Sighs for the Pitchers.*

Or, that it might be wrought, by their own hand,
If (as twas once said) *GOD would Neuter stand.*

16. For our defence, a *Naval preparation*
Is made, as strong, as ever heretofore
In any Age, was modeld by this Nation;
Yea, stronger much, though not in number more.

And, if they who thereof have management,
Shall not thereon (as if it could not fail)
Or, in *themselves*, be over-confident,
It may against our ablest Foes prevail:

But, not unless, we timely lay aside

Our *malice*, our *profaness*, and our *pride*,
Which by the *Lord of hosts*, are so abhord,
That, they destroy more, then both *fire* and *sword*.

11. In *mournings*, we so little do delight,
That, whatsoever sad event befalls,
Which to *humiliation* doth invite,
It seldom supercedes our *Festivals*.

A *Fast* therefore, so near a *Feast* begins,
To moderate our *Mirth*, and make us minde
A true and speedy mourning for those sins
Whereto we have been, and are still inclinde.

A change of *Feasts* to *fastings* threatned was,
Which is within a little come to pass;
And, that, may peradventure be effected
Which we most fear, when it is least expected.

12. Hereof the *Civil powers* having sense,
And, fearing what might probably befall,
Unless, we strengthned are by *Providence*
Much more, then by their *moving wooden-wall*;

They lately summond us by *Proclamations*
To *meet*, and on the last of *May* begin
In our *head-Cities*, such *Humiliations*
As may declare a true Remorse for sin.

Early

Early that *morning*, likewise, left we might
Their *summons*, either then forget, or flight,
GOD, seconded their *Aē*, and from our beds
With Peals of Thunders, raifd our drowzie heads.

13. If I was not deceivd, five hours together
That *Summons* lasted, (with few Intervals)
Made signal by Rain, Lightning, Stormy weather,
And Thunderbolts, which pierced through stone-wals.

It brake and melted Bells; confumd a Steeple;
Scard Fowls and Beasts, yea, and afraid did make
Even them, among those unrelenting People,
Who, heed of nought but *smart* and *noise* will take;
And in security again sleep on

Affoon as ere the *pain* or *noise* is gone.
Alas! what horrors will such men confound,
When they shall hear the *seventh Trumpet* found?

14. I did obey this *Call*; and knowing too,
That in the *common peace*, mine doth consist,
In meeknes, I prepard my heart, to do
What might secure the *common Interest*.

The *best* have failings, and the *worst* have more;
Though therefore they oft erre, who are in powre,
With their defects, we must our own deplore:
For oftentimes *their faults* take root from *our*.

King *Davids* crime sprung from the *Peoples* sin;
For *his* offence, a Plague on *them* broke in:
Thus, to each other, men of each degree,
A mutual caufe, of *sins* and *suffrings* be.

15. This makes me the more cautious, to take heed
Wherein, I personally give offence;
And, ere I censure that which others did,
Bewail mine own misdeeds with penitence.

All of us have offended, (if not more)
As much as our forefathers have transgrest:

B 2

Some,

10 *Sighs for the Pitchers.*

Some, with more Impudence, then heretofore ;
 And, *my sins*, have the *common guilt* increast :
 My self, to humble therefore, I went thither
 Where *good* and *bad men* congregate together ;
 And, where, the worst are, or (before they die)
 May be, for ought I know, more just then I.

16. He seems to me, unlikely to appease
 The wrath of GOD, or mortifide to be,
 Who, offers Prayers like that *Pharisees*,
 Who judg'd the *Publican* less just then he.

There is no sign of true *Humiliations*,
 But, of a proud self-overweening rather
 In those, who judge unclean whole *Congregations*
 Who with them, serve one *Spirit*, *Son* and *Father* ;
 And (although members of another *Colledge*)
 Adore one GOD according to their knowledge.
 According unto mine, therefore, with them
 I joynd in Love, and left their doom to him.

17. I dare not such a separation make
 Twixt *persons*, *things* or *places*, as may bar
 A freedom in those *Duties* to partake
 Which necessary or expedient are.

When sins and Plagues grow Epidemical,
 It such *Humiliations* then requires,
 As may in that respect, be general :
 For, *private tears quench not the publike Fires*.

In all *Fraternities* and *Constitutions*,
 Among men, are both errours and pollutions ;
 Yet safe converse; for pious men hath bin
 With such, (even then) in all things, but their sin.

18. VVith others, I preferred those *petitions*
 VVhich with *Christs* prayr assentially agree ;
 VVith them, I joynd in all those *confessions*
 That seemed proper both to them and me.

Their

Sighs for the Pitchers.

I I

Their perfons I did much commiserate,
Who were in hazard by the *War* now wag'd:
With GOD, I meekly did expostulate
Concerning that wherein we are engag'd.

For others fakes, those fears my fears I made,
Whereof, no sense, for *self-respects* I had;
And wished all their hopes might be enjoyd
Whereby, their true blifs might not be destroyd.

19. Although *particulars* inclusive are
In *Universals*; yet, they who neglect
Their single *Duties*, justly loose their share
In what the *general Devoirs* effect.

I have contributed my best endeavour,
To what I think is publickly intended,
And in that duty purpose to persever
Which is to my performance recommended.

For all things, and all men (so far as they
Are objects of our Prayers) I do pray;
And, when I doubt, what to insist upon,
Conclude my prayer thus: *GODS will be done.*

20. Their welfare seeking, who would me enslave,
The *person* I distinguish from his *Crime*;
And rather would a wicked people save,
Then let the Righteous be destroyd with them.

To their proceeds in wickedness, I say
GOOD speed to none; and whensoever, therefore
I pray against their *sins*, for *them* I pray:
Yea, when they seem worst, pray for them the more.

When *LOT* was prisoner among *Sodomites*,
Against their Foes, to free him, *Abram* fights.
When universal Plagues on us befall,
Not knowing *good* from *bad*, I pray for all.

21. I have a long time taken so much heed
Both of GODS righteous, and our crooked ways,
That,

12 *Sighs for the Pitchers.*

That, whatsoere doth outwardly succeed,
I finde iust cause to give him hearty praise.

So oft, experience I have likewise had,
My losses, wants, and those things which I feard,
To have been unto me more gainful made,
Then such, as more desirable appeard;

That, whensoever GOD granteth or denies,
My soul is pleas'd, and on his love relies.

For, when they seem'd most fevere to be,
His *Judgements* have been *Mercies* unto me.

22. Such they *were*, such they *are*, such *will be* still,
Not unto me, and to some few alone;
But, if they be submissive to his *will*,
Such likewise, at all times, to every one:

And, though he grants not always that Request,
Which is preferred, he doth condescend
To what is better; yea, to what may best
Conduce to what we chiefly should intend.

If, what we pray for, he denies to grant,
Humility, or *Faith*, or *Love* we want;
Or else, there are some other great defects,
In those *Petitioners*, whom GOD rejects.

23. *Sins National*, so far forth as they were
Confest in *Publike*, I with those confest
To whom I joynd; and in particular,
If possible, they ought to be exprest.

I know we are oblig'd at this time
(Considering why together we did come)
To mention such, (or part at least of them)
As brought what we would be deliverd from.

I hope such were acknowledged by many;

But, since I heard it not perform'd by any,
I will enumerate some few of those
Provoking sins, from whence most danger flows.

For,

For, GOD, at this time over all the Land
Hath in displeasure stretched forth his hand;
And for our sins, doth strike us, *here* and *there*
With *every Judgement*, yea, and *every where*.

24. We are a Nation to whom God hath given
As many *priviledges*, as bestown
On any people that is under Heaven:
But, therewithal more *proud*, then *thankful* grown.

VVe *overween*, as if we thought none were
Our equals; and with so much impudence
Our selves before our Neighbours do prefer,
That, more Disgrace then Honor springs from thence.

Some vaunt as if none ought to be compar'd
VWith them, in what is by their valour dar'd;
And, some, as if none *went*, or *knew* the way
VWhereby, men shall ascend to heavn, but they.

25. If what GOD hath conferd, or for us done
VWere mentioned, to stir up thankfulness
In us; or, to advance his praise alone,
Thence would spring many great advantages.

But that which most men rather do pursue,
Is but before mens eyes a Blinde to raise,
And, hide their shameful nakedness from view;
Or, blow the *Bubbles* of an empty praise.

And, (as if we were not befoold enough,
VWith such ridiculous and frothy stuff)
In *Ballads*, which are for such objects meet,
VVe sing out our own *shame*, in every street.

26. Perhaps in such like things the *neighbbring Nations*
Opposing us, as guilty are as we:
But, our *own sins*, in our *Humiliations*
Is that, which to confess, oblig'd we be.

Our sins, our sins, are horrid, great and many,
Those *Plagues* too, which they bring on us, are great;
VWhere-

14 *Sighs for the Pitchers.*

VWhereof, there is not so much *sense* in any,
As ought to be, nor such *confessions*, yet.

So loth we are that other men should see
(Or, we our selves) in what sad case we be,
That, we our *scabs* and *scores* had rather hide
VWith any *Clouts*, then let them be espide.

27. So loth we are, in that course to proceed,
VWhich *GOD* and *Reason* offers to our heed;
So apt, to take the clean contrary way;
To heed, what every *Mountebanck* doth say;
So ventrous, any hazard to endure,
VWhich our enjoyments present may secure;
So prone with *Bugbears* to be frighted from
VWhat may secure a happiness to come;

And, are so wilful in pursuing things
VWhich every day, more mischiefs on us brings,
That, very seldom we approve of that
VWhich may be for our good, till tis too late.

28. And then, surpris'd with a sudden dread,
To any God, to any *Idol* run;
Move every way, like *Dors* without a Head;
Do every thing save that which should be done:

Catch hold on sticks, and reeds, and chips & straws,
To save our selves; descend, to fawn on those
VWhom we contemn'd; and to support our cause,
Against *old Friends*, confederate with *Foes*;

Yea, with the greatest enemy of *Christ*;
And, rather hazard all our Interest
In him, then here to be depriv'd of that
Which we enjoyed, and have aimed at.

29. VVe are so much inclined to rely
Upon the trustles and bewitching Charms
Of *State-designs* and *humane policie*,
On Armies, Fleets, and strength of our own Arms,
That

That we are deafer then th'inchanted *Adder*,
To those who flew to us the way of *peace*;
Good counsell maketh us to be the madder,
And, doth but raging violence increase.

Yet, they who know they shall not be excus'd
From doing their endeavour, though abus'd,
Must speak what on their Consciences doth lie,
Whateere thereby befalls; and so will I.

30. Such times have been, and such are come agen,
Wherein, the *Sluggard* to the *Ant* was sent;
The *Wise* instructed were by *simple men*
How to reform their wayes when they miswent.

GOD, by them, Kings reprov'd, ev'n for their sake
Whom they had then inflav'd; and they were heard.
Yea, unto *Balaam*, by his As he spake,
And, at that present he escap'd the Sword:

But they who to their words gave no regard,
Receiv'd their obstinacies due Reward.
They, who were penitent escap'd the blow
Which then was threatn'd; so shall all such now.

31. Ore them a very dreadful Plague impends
Whom to the will of men, GOD, doth expose,
Though such they be whom they suppose their friends
And, have thereof made fair external shows.

A greater Plague it is, when known foes are
Impow'd upon them to exercise
All cruelties, and outrages of War
Which rage will act, and malice can devise.

But, when so terrible a *doom* as this,
And *mercie* too, much and oft sleighted is,
It will be then more horrible then all
That can be thought, *into Gods hands to fall.*

32. Alas! how shall this horror be prevented,
If none in such a time should silence break?

C

When

16 *Sighs for the Pitchers.*

VWhen should what is misacted be repented,
Unless, to that intent the stones could speak?

And, what may they speak likely to prevail
Upon a Generation grown so giddy?

The Stars to do their duty did not fail;

The Elements have often spoke already,

And acted in their place, as well as spoken

What might our duties, and Gods minde betoken;

Yea, so much, and so oft, that what they heard

Or saw, few men did credit or regard.

33. Hereby are *blessings* turnd into a *curse* ;
Those hardned, whom it should have softned more;

They who were bad before, grow to be worse;

Some wicked, who seemd good men, heretofore.

Our sins are as immoveable as Rocks;

Our Guides and Leaders, either lame or blinde;

The Shepherds as great fraglers as the Flocks,

And both alike, to wickedness inclinde. (do us,

That, which we thought should make us, doth un-

All things do seem to cry *VVo wo* unto us:

And, that which should have movd men to repent

Doth but their Rage and Blaspheemies augment.

34. Most, against those by whom they were offended

Are so imbitterd, that although in them

They see performances to be commended,

Such, naytheles, they totally condemn:

Yea, those who have ingenuously confest

What seems to be in these worth approbation,

They judge to be Time-pleasers, not the best:

VWhich is a bar to Reconciliation.

Our Proverb bids us give the devil his due;

And, they the ways to peace, do not pursue

VWho are unwilling, in their Foes, to see

Good things, as well as those that evil be.

35. The

35. The *Knowledge* men have gotten hath destroyd
That *Love*, which ought thereby to be increast.
The *Publick peace*, that might have been enjoyd,
Is vitiated by *Self-interest*.

The *Gospel* is abusd, *Law* made a snare,
Or, of Unrighteousness a confirmation:
The Consciences of men inflamed are,
To nothing left so free as *Prophanation*.

The Rich do quarrel, and the Poor must fight,
To serve their Lusts, who do them little right;
And they whose Lives to pawn for them are laid,
With Deaths or Wounds, or with neglect are paid.

36. *Religion* is to *Policy* become
A servile Handmaid; and few persons are
Conceivd to be so dangerous as some,
Who are in *Christian Piety* sincere.

Now, not to be like others *Superstitious*,
Or to be strict in *moral Righteousness*,
Gives cause of more suspect then to be *vitious*;
Or else, at least, it them ingratiates less.

Foundations are so overthrown, that few
Are safe in whatsoever they pursue:
For, *liberty, life, credit, and estate*,
In hazard are by all that aim thereat.

37. Pickt *Furies*, and suborned *VVitnesses*
May, if assisted then with partial *Judges*,
Bring quickly to destruction, whom they pleases;
Frustrate all Laws, and all our priviledges:

And (what was never heretofore in Reason
Thought probable) charge falsely upon some
The plotting and pursuing Plots of Treason
At open meetings whither all may come.

In likelihood, they have nor wit, nor fear,
Nor need be feared, who so foolish are:

18 *Sighs for the Pitchers.*

And, I might of my fear be much ashamed
If I should fear such Plots, as then were framed.

38. VVho erre in malice, or to get reward,
Shall forge an *Accusation*, though it be
Improbable, with favour shall be heard,
VVhen none seems guilty of the Plot but he.

They, who of all men do least conscience make
Of Perjury, at pleasure may destroy
An Innocent. They who false Oathes dare take
May rob rich men of all they do enjoy.

The *Liar* is not out of danger ever;
But, he that speaks truth boldly, is safe never
Until his death, unless by God protected
From what may be by wicked men projected.

39. This also, doth increasing Plagues pretoken,
(Unless we to repair it speedy are)
The *Bond* of Christian Charity is broken,
And brotherly affection lost well-near.

Both *Persons* and *Societies* seek more
Their several *new Structures* to uphold,
Then *Disciplines* and *Doctrines* to restore
Unto that purity which was of old. (health

From hence doth spring impair of peace and
In minde and body, Church and Commonwealth.
For, though few heed it, thence our private Jars
At first proceeded, and then, open VVars.

40. All Constitutions both in *Church* and *State*
Are, for the most part, made but properties
To add a grandeur, and repute to that
VVhich *pride* and *avarice* did first devise.

Not those alone, which may essential seem
Unto the *Civil powre*; but also, some
Which have among *Divine Rites* most esteem,
Are serviceable to the flesh become.

Pro-

Prophand is every *holy Ordinance*,
Self-profit or self-honour to advance:
Yea, ev'n the *Lords day* and the *Sacraments*
Are made expedients for the same intents.

41. *Judgements & Mercies* have not in their course
Wrought that on us, which they were sent to do:
For, what should make us better, makes us worse,
And others by our *ill examples* too.

Good counsels timely given we have slighted,
Scoft and derided feafnable forewarnings,
Neglecting that, whereto we were invited
Both by our own and other mens discernings:

And, if these failings be not heeded more
Now, and in time to come, then heretofore,
The *Consequents*, will not much better be
Whether the *Dutch* are Conquerours, or *we*.

42. Those *Animosities* we must repent
Which are pretended to be laid aside;
Else *pride* and *malice* will so much augment
Those Practices which more and more divide,

That, as the ruine of *Jerusalem*
Had been compleated when the time was come
By those *three Factions*, which then wasted them,
Although it had not been destroyed by *Rome*:

So, though we should subdue *French, Dutch & Dane*,
Our own distempers would become our bane;
And, that which others are inclin'd unto,
Our follies and our wilfulness will do.

43. The breach of *Covenants*, of *Faith* and *Oathes*
We must lament, and from that falshood turn:
For, GOD that capital transgression loathes;
Oathes, (now, if ever) make the land to mourn.

We must confess our sin of bloodshed too,
The Blood of Innocents much more bewail,

And

20 *Sighs for the Pitchers.*

And our oppressing them, then yet we do;
Else, of our expectations we shall fail.

For, to no more a bare confession tends,

Then to increase our guilt, without amends.
He that neglects performing what he knows
To be his duty, merits nought but blows.

44. We have moreover, failings by *omissions*
Which it concerns us to be humbled for
No less then for those *actual transgressions*
Which we are now engaged to abhor:

Not one day, no not one year will suffice
To recollect them. And yet if we would
Our selves but so much humble as it lies
In us, GOD, would accept of what we could.

Hereof apparent evidences are

In *Nineveh* and *Nebuchadnezzar*:

For, by these *Paterns*, King and People too
Instructed are, what in our case to do.

45. When that King, for his sins had been bereaven
Of understanding, and for seven years space,
To live with Beasts, was from his Kingdom driven,
And re-inthroned, when unlikely twas;

Himself he did abase, Gods powre confess,
Acknowledge him, to be in chief ador'd;
Declare that *powre*, extol his *righteousness*,
And that *Free grace*, by which he was restor'd:

Yea, praised him for their deliverance

Whom he himself oppress'd; them did advance
Who suffred; and revert that *Law* whereby
He had compeld them to Idolatry.

46. This signal Patern of *Humiliation*
Was Royal; but, by one both *popular*
And *Regal*, unto what befits a Nation
In our condition, we directed are.

At

At *Nineveh*, there was not in a day,
Like this, some in the Temples GOD adoring,
Some there, inclined more to sleep than pray,
Some, in an Alehouse, or a Tavern roaring;
Some, who did of their duties Conscience make,
Some who perform'd it, but for fashion sake:
But I believe, that with more Veneration
They testified their Humiliation.

47. Both King and People joyned there as One
In penitence, not being less sincere
Then formal in pursuing what was done.
Strict their commands and executions were.

The King, his rich Apparel from him cast
(By good Examples, precepts are made strong)
He, and his Nobles did proclaim a *Fast*,
VVith all the *Rites*, that to a Fast belong.

The *Prophet* was believd, in what he said;
The Royal Proclamation was obeyd.
God, thereto had so gracious a regard
That, King and People, thereupon he spard.

48. Alas! how comes it that now Christian men,
Are deaf to what GODS Messengers do say?
Not so meek-hearted as those Heathens then?
More dead in Sins and Trespases then they.

Imperfect was their Penitence, no doubt,
Yet God accepted what they did endeavor,
And (though perhaps, their zeal did soon burn out,)
He, in vouchsafing mercy did prefever.

So might it be with us, if we would heed
His judgements, and perform what Ethnicks did:
For, GOD, upon a *Formal penitence*,
Did with a part of *Ahabs* doom dispence.

49. But, though we have as much cause to bewail
Our sad condition, we have much less fear,

And

22 *Sighs for the Pitchers.*

And little or no fence of what we ail
Until with mischief overwhelm'd well-near.

Then, likewise, we endeavour all we can
To hide what cannot cured be till known,
Dissembling grossly, both with GOD and Man,
And will not see what's evidently shewn.

Yea, so presumptuous are, that, now GOD sends
His *Judgements*, and his Arm in wrath extends,
VVe labour to obscure it, lest the heeding
Of his *Proceeds*, may hinder our proceeding.

50. And as among the Jews in former ages
There were false *Prophets* and corrupted *Priests*,
VWho prophesied and preach'd for *Balaams* wages,
And to promote their carnal Interests,

Then Flatter'd them into Security:
So we have some among us, who as much
Do magnifie this Nations Piety
As if it never had till now been such.

They boast of our prosperities encrease,
And promise us both Victories and Peace,
As if vain words believ'd should rather be
Then what we feel, as well, as hear and see.

15. Though sensible enough of sin we are not
To humble us; or though Plagues yet deferd
(How near at hand soever) we much fear not,
Nor thereby for this duty are prepar'd:

Methinks the loss of so much blood and Treasure
As hath been spent; At home, decay of Trade
And Manufactures in so large a measure;
Abroad in *Colonies*, the havock made

Should humble us, or that at least, which hath
More cause of dread than *War*, or *sudden Death*,
To wit, a PRESS, whereby some griev'd are,
More than by all the worst events of *War*.

52. For,

2. For, *War* is pleasing to those *Voluntaries*,
Who, *Wealth* or *Honor*, hope thereby to gaine;
Through every difficulty them it carries
With very little sense of dread or pain.

By *Suddain Death* likewise all *Plagues* are ended
Which *Sin*, or *Folly* on our bodies bring;
Yea, thereby finished ere apprehended,
In which respect, no very dreadful thing.

But, to be snatched at unawares away,
From all *Relations* by a *Suddain PRESS*,
And, from all our *Affairs*, as at this day,
Is more injurious, then words can exprefs.

Whole *Families*, thereby destroyed become;
In soul and body, it tormenteth some;
And, thereby greater Grievs occasioned are
Then do befall, by life or death, in *War*.

54. I know well that, the *Civil powers* intend
The prosecution of those *Services*
Which to their *Substitutes* they recommend,
Should be pursued without just Grievances:

And, to inform us in this very case,
(Of taking men to serve them in the Wars)
A Law among the *Jews* established was
To be our Guide in some particulars:

Let it observed be, lest that Oppression
Which is occasioned by indiscretion,
Those persons to our damage may engage,
Whom we think, for our safety to engage.

55. With others I did publicly bemoane
Those things which we ought jointly to deplore;
And, in my Spirit, I lament alone
That for mine own Sins, I can sigh no more.

I sigh for those *two Pitchers*, which are knocking
Against each other, when they mind not me;

Yea,

24 *Sighs for the Pitchers.*

Yea, when some are, perhaps, my *sighings* mocking,
Or, not well pleas'd with my *good meanings* be.

I *sigh* to see their *Charity* decrease

Who are pretenders to *Religiousness*;

Not for my self, though I perceive tis grown

Less then it was, *five shillings in a Crown*.

56. I have now, somewhat more then fifty years,

Been oft mine own and your *Remembrancer*;

And whilst I live, as oft (as cause appears)

Resolv'd am such *Cautions* to prefer.

For since GOD hath so long preserv'd me from
A *total Ruine* in such *Services*,

I will continue during life to come

Whilst I see need, in services like these,

Not doubting but his *Mercy* shall outlast

The *Time to come* as well as what is *past*;

And, still, as comfortably be enjoy'd,

Though life in their pursuit should be destroy'd.

57. *This*, I have therefore, now contributed

In private to what publickly was done,

With hopefulness, that when it shall be read

It will to good effect be thought upon:

For in the *common Lot*, I shall have part,

To whatsoever the success may tend,

And dare to arrogate no *self-desart*,

More then they justly may, who most offend.

From *Publick sins* my self I count not free;

What is in others *bad*, is *worse* in me,

Since, he whom GOD so many years hath taught,

If *bad*, is worse then others who are *naught*.

58. Yet, as there is no *Righteousness* in me,

That, may with safety be confided in;

So whatsoever the *Common Plagues* may be,

In me there is no slavish fear of *sin*:

For,

For, in Gods *Promise*, and his *Mediation*
 Who hath *Redeemed me*, I, so confide,
 That, I despair not of a *Soul-salvation*,
 Whatever to my *Body* shall betide,
 And, know, that, whilst to live, more then to die,
 Shall tend to what GODS name may glorifie,
 My life shall comfortably be enjoyd.
 When thousands round about me are destroyd;
 And that all, who are firm in this belief,
 Shall see a glad end of their present Grief.
Lord in that patience keep me alway strong,
Which, to the Saints probation doth belong.

50. There was a *Promise* made long time ago,
 To some, who then in our condition were,
 (And, in what they were to *believe*, and *do*,
 As much as they, we now concerned are)
 To them, it by GODS *Prophet* was declar'd
 That, from their wickedness if they returned,
 One with a *Writers Inkhorn* was prepar'd
 To set a *Mark* on all who truly mourned,
 Assuring all who had his *Mark* upon them
 That when the *common Judgements* seized on them
 It should not harm them, as to that, at least,
 In which a *real safety*, doth consist.

60. That *Mark* is set on thousands at this day,
 And many *Writers* hither have been sent
 To shew it, and inform us how we may
 The Mischiefs threatned, seasonably prevent.

Prophets rise early, and do sit up late,
 To mind us of our duties, yea, there are
 Some thousands *ev'n this day*, declaring that
 Which they are bound to speak, and we to hear.

To that end also, GOD, hath now and then,
 Employed me, and my Despis'd *Pen*,

26 *Sighs for the Pitchers.*

As at this time: and, at his feet I lay
 What I have *writ*, and what I have to *say*.
 I might————

BUt, hark! methinks, some Whisperings I hear,
 As if both *Navies* now ingaged were:
 And, Lo, the suddain *Rumour* of that *Storm*
 Startles my *Muse* into another *form*,
 Before I am aware, and makes me stop,
 To heed, what it contributes to my hope.

Fame speaks it louder, and th'increasing sound
 On every side, my person doth furround.
 If what we fear succeeds, let them speed worst
 At last, who of this *War* gave just cause first;
 And, by both *Parties*, let all be amended
 Wherein they joyntly, or apart offended.

More *blood*! more *fury* still! are brutish passions
 No whit abated by *Humiliations*?
 No marvel then, no good effects yet spring
 To peace conducting, by my *Trumpeting*,
 When I first saw a likelihood of breaking
 Our *Pitchers*, by the *Preparations* making;
 For, that, wherein *divine expedients* faile,
Humane endeavours little can prevaile.
 My heart is pinched betwixt hope and fear,
 By musing upon what I see and hear,
 With that whereto our *Actings* may amount
 When we of all events have had account.
 Fame tells us, that the *English* and the *Dutch*
 Have fought five days together. This is much,
 And I think so implacable a Rage,
 Was rarely paralleld in any Age,
 If (as it is reported) neither side
 Gave *Quarter*, whatsoever did betide.

How

How that with *Christian charity* may be
Consistent, it appeareth not to me;
Or, how it quadrats with the tender nature
That's proper to a *reasonable Creature*:
Nor do I know infallibly how far
It is permissive in an *actual War*;
Nor is it known to any, till he tries
The justness of it in extremities.
To censure that, I therefore, will forbear
Which lies without the compass of my Sphear.
King *David* in some cases, such things did
As *Natural compassion* doth forbid.
This I dare say, no man can see that end
Whereto, a brutish *fury*, will extend,
When both provoked, and let loose, to do
Whatever it shall then be prone unto.

I clearly gather from our contestations,
What may be truly judged of both *Nations*
As to their *daring*, and *Courageousness*;
Which, I in few words, fully will express,
Ev'n thus: (for nothing parallels it fitter)
Two English Mastive Dogs never fought better;
Nor hath ought oft been acted heretofore,
Which evidenced *humane courage* more,
If all be truly said which we have heard
This day, of these *Antagonists* averd:
For, though some Cowards upon either side,
Were so amazd they knew not what they did,
And some (when blinded by the fires and smoke
Slaughtred those *Friends*, whom they for *Foes*
In that long combate, neither of the two (mistook;
The other, did in any thing outdo.
And (which deserveth heed) no wind yet wags
That brings us tidings of such *Fears*, or *Brag*s

As

38 *Sighs for the Pitchers.*

As ufually are published abroad,
 When *Rivals* are engaged in this mode;
 And, that, to me prefageth a fucces,
 Which may to both contribute happinefs,
 If meekly, they and we, fubmit unto
 What GOD vouchsafeth to permit, or *do*,
 Who, did a *Mercy* unto both begin
 When he withheld the *French* from coming in;
 Which *Mercy*, though yet hidden, will be feen
 VVhen time removes that *artificial Skreen*,
 VVhich, an abusive *Policy* invents
 To interpoze twixt *actions* and *intents*.

Heed, therefore, let both take when this fight ends,
 How it concerns both, quickly to be Friends;
 VVhat may be quite loft; what may yet be faved:
 How both may by their *Discord*, be inflaved:
 VVhat great Plagues they now feel; what may betide
 More grievous, if they further fhould divide;
 VVhat great advantages it might bring thither
 Where, they their *Strength & Courage* joyn together,
 Not thereupon as heretofore prefuming,
 Neither that glory to themfelves affuming,
 VVhich appertaineth unto God alone;
 Nor vaunting of what their own hands have done;
 Nor la'bring, *Breaches* to repair with *Lies*,
 Nor putting upon *Truths* a falfe difguife,
 (A fault now fo habitual become
 That, tis not eafily refrained from)
 Nor facrificing what GOD doth abhor,
 Or that, which at the beft, he cares not for;
 But, giving what he ftill takes in good part,
 (Though meritlefs) an *Humble contrite heart*.

Then, that the *Mercies* daignd may be prolonged,
 Let not his *Saints* in any wife be wrongd;

(Among

(Among whom many will be found at laſt,
On whom the world reproachful terms hath caſt)
For, when, or whereſoevèr, *Peace* he makes,
It is at their *Requeſts*, and for their *Sakes*;
Whereas, no *Peace* is true, or long poſſeſt,
Where *Innocents* are cauſeleſly oppreſt;
Eſpecially, where they oppreſſed are
Who ſerve GOD, with a conſcientious fear
According to their knowledge: of this *Crime*,
Neither the *Dutch*, nor they who now with them
Affociate, ſo guilty are as we
Do at this preſent day appear to be.
And, I believe 'twas therefore that GODS hand
Enabled them our Forces to withſtand;
And ſtill preſerves *both*, that *both* might more heed,
What they have *done*, and how they ſhould proceed.

Among thoſe things by them and us miſdone
Provoking GODS diſpleaſure, this alone
Next mentiond, is enough without one moe,
Us, in all our *Plantations* to undo:
For, to advance our *carnal Intereſt*
We parallel the Practice of the BEAST
In merchandizing *Souls*; Yea, more then ſo,
Have ſet to ſale, both Souls and Bodies too,
In many *Colonies*: our *Avarice*
(Which is one root of ev'ry other *Vice*)
Gave partly an occaſion of that *Far*,
From whence firſt ſprung, this preſent *bloody War*,
And, which at laſt, will totally deſtroy,
Both that which we in *Forraign Lands* enjoy
And here at *Home*, unleſs we ſhall with ſpeed,
Repent that courſe wherein we do proceed.
We do not only there, both ſell and waſt
Mens *Bodies* whiſt their lives and ſtrength do laſt,
(In

30 *Sighs for the Pitchers.*

(In bondage and in labour like a Beast,
From which they have no hope to be releast,) But, miserably, keep them, too, inflavd
Without the means, whereby the *Soul* is savd:
Whereas, a *bleſſing* both to them and us
Might be procured, by endeav'ring, thus:
Ev'n by providing *Conſcientious Preachers*,
To be one day in every week their Teachers.
This would in part at least, excuse the *Crime*,
Whereby Guilt lies on many at this time.

I, seriously have heeded with compassion
What them concerns, who have to God relation,
And, in particular, what I beheld
Or, heard concerning those of late *Exild*
For *Conſcience ſake*. How much ado there was;
How much time ſpent, to fend them to the place
Of their Confinement; what, within short time,
Befel thereby to others; what to them
Worth obſervation; and how they were caſt
Into the powre of our *Dutch Foes* at laſt,
To whom their Ship and Goods are made a prey,
Who undertook to carry them away.
Whence I collect, that, we ſhall nothing win,
Whilst we are guilty of ſo great a *Sin*;
And, that by long continuance in this guilt,
Much blood that might be ſaved will be ſpilt.

Of this *ſin*, therefore let an *Expiation*
Be conſtantly endeavourd through the *Nation*,
And henceforth, twixt the *Engliſh* and the *Dutch*,
Let nothing be contended for ſo much
As, whether ſhall the other moſt excel
In *Love*, in *Piety*, and *doing well*.
Let both petition for, *Grace*, *Truth* and *Peace*,
And, for their mutual Amities increaſe,

Let

Let them not *Fast* to be protected in
 Their quarrellings, but, fast from *Strife* and *sin*,
 And when *Humiliations* they pretend
 Begin them with beginning to amend;
 Withhold their hands from *Lawless Violences*,
 Not cloke *Hypocrisie* with fair pretences,
 Nor think, when God vouchsafes *Deliverance*,
 It is, their *Pride* and *Selfness* to advance,
 Or, that, when they a *Victory* have won,
 Twas got, that they might do as they have done.

This, (though *Humiliation*, we pretend)
 I fear, by very many is design'd.
 For, *Providence* hath brought me to behold
 What I should not have credited if told.
 The dreadful hazzards which we now are in,
 So little moves to penitence for Sin,
 That I have heard of one this day, who from
 The last Engagement came sore wounded home
 Who, ere those wounds were cur'd, did by another
 Endeavour, how he might corrupt the *Mother*
 To be her *daughters Baud*, and to contrive
 The means, how they might in uncleanness live.
 This I have heard, and (whether yea or no)
 See probability it may be so.
 Alas! what will infue thereon in fine
 If this should be the *general designe*?
 Oh! let each individual Soul beware
 Of such presumptions, lest they spread so far
 That, GOD, in his provoked indignation,
 Wholly destroy this wicked Generation.
 In chief, let those *Grand Parties* whose escapes
 Yet, give them time, beware of a Relapse
 And *hear him*; For, assured then I am,
 That, he, (according to the *Chronogram*

E

Upon

32 *Sighs for the Pitchers.*

Upon my *Title-page*, us will *so* hear,
That, this will prove to be a happy year.

Let us forbear to vaunt, as we have done,
Of *Conquests*, whilst our Arms are putting on:
For, an example of that folly have I
In their *invincible* (so called) *Navie*
Which was in *Eighty eight*, upon our Coasts
Destroyed after many shameless Boasts.
God grant that *Sixty six*, be not to us
For such like *Vauntings* as unprosperous.
I hope the *best*, and I as much do fear
The worst, according as our *Actings* are.

If possible it be, let an *Accord*
Be made by *Christian Prudence*, not the *Sword*.
For that *Cure*, usually doth leave a Skar
From whence at last, breaks forth another *War*.
If to no end, our *Quarrels* can be brought
Till we have to the utmost fought it out;
Let them, whom GOD shall pleased be to crown
With *Signal Victory*, themselves bow down,
In true *Humility*, as low as they
Who, then, have lost the glory of the day;
Such *Mercy* showing, as they would have shown
Unto themselves, if that case were their own;
And, mind what *Plagues*, GOD threatens to inflict
On them, who add grief, where he doth correct:
Else to avenge their *Cruelty* and *Pride*,
A greater Foe, shall rise up in his stead
Who was destroyed, and they shall then have
That *Measure* to them given, which they gave.

When all this, and much more then this is done,
We may, as far be, as when we begun
From being truly humbled. For, with leaving
Gross sins, there enters often a *deceiving*

Whereby

Whereby, the Soul may be polluted more
 And, in more danger then it was before;
 Unless we shall together with a loathing
 Of all sins, *Value our own selves at nothing.*
 For, we have nought good, but by *imputation*,
 Which to confesse, is true *Humiliation*
 If done sincerely. It will then abide
 The *Test*, when thus it shall be qualifide;
 And, we soon after, shall behold, or hear
 What will compleat our *Hope* and banish *Fear*,
 For, GOD in Mercy always doth return
 To all, who for offending him, so *mourn*.

W^Hilst this was writing, *Tidings* we receivd
 (Which very willingly we then believ'd)
 That we were *Victors*. God vouchsafe thereto
 A *blessed Consequence*, if it prove so:
 Make us, whatever otherwise befel,
 Sincerely thankful that *we speed so well*,
 Still mindful of the hazzards we were in,
 Before that *Doubtful Trial* did begin;
 And be henceforth, obedient to his *calls*
 Lest else a worse thing suddainly befalls:
 For, most to fear him, we have then most cause
 When an *impending Judgement* he withdraws,
 Since, in our *Duties*, if we then grow slack;
Vengeance, with double Rigour it brings back;
 But, much more, when instead of *Penitence*
 Those *Faults* renewd are, which first gave offence.
 That *News* came whilst the People were in prayr,
 Some, hopeful, some afraid, some in despair,
 Such Medlies making of *Words, Thoughts and Passions*
 As oft befel in suddain Alterations;
 And peradventure, caus'd some to forget
 To what end, they that day together met:
 For, many had expressed signs of *Gladness*
 Before, they gave one sign of *Sober sadness*,
 Days of *Thanksgiving* and *Humiliation*
 Being by them, observ'd still in one fashion;

E 2

And

And, by their various *Postures*, those *Digressions*
Occasioned were, which vary my Expressions.

We were not like *Jews harps* on Willows hung,
But, like those, which are always tun'd and strung
For *Jiggs*; and we, a *Triumph-song* begun
Before our *Lamentation-song* was done.
From laying, by, our vain Desires and Boasts,
From Sanctifying of the *Lord of Hosts*
With filial awe! and *Praise* to him returning
(For joyful *Tidings* on our *Day of mourning*)
We were so far, that, evn before we knew,
Or could hear certainly, the *News* was true,
We skipt abruptly, from *Humiliation*
Into our Antick mode of Exultation,
Joyning our selves to throngs of Fools and Boys,
In *Triumphs*, which consist of *Squibs* and *Noise*,
Of *Healts*, and *Bells*, and *Fires*, and *Tunes*, and *Smoak*
(*Thanksgiving Tools*, in which delight we took)
Objects of Scorn, to *wisemen* rendring us;
To grave Spectators, more ridiculous
Then pleasing: And, instead of some Relief
To *sufferers*, an increasng of their Grief,
Chiefly to those poor *Orphans* and sad *Wives*,
Whose *Husbands*, and whose *Fathers* limbs and lives
Were lost in that *Ingagement*, whereof they
Had little Sense, or drank the same away,
(Whilst they who hardly scaping it, lay grieving,
Their *safety*, rather doubting then believing)
And, these too, when grown sober, found they had
Not so much cause of *Mirth*, as to be *sad*.

An *outward Joy*, exprest with moderation,
And *Triumphs*, are not without Approbation,
When they shall be exhibited in season,
And for ends justified by sound Reason;
Yet, for all *Victories*, they are not so;
Nor the same things, fit at all times to do.
King *David* knew it did not him become
To triumph when he conquerd *Abalom*,
And I have seen, for *Victories*, of late,
(Much less to be rejoiced in than that)
Great Joy exprest: yea, for a *Conquest* won
(*Thanksgivings* also rendred) where was none.

At

At all times, by all men, are Praises due,
 And thanks to God, for all things that ensue
 On our Endeayours: for, in all he doth
 Inklusively, are comprehended both
Justice, and *Mercy*: yet, our thanks to GOD
 Is not on all occasions, in one mode
 To be exprest; nor ought we to pretend
 His Glory, when tis for another end;
 Left, he in our Destruction or our shame,
 Provoked be to glorifie his Name.

In both our late *Engagements* GOD hath done
 That, which both *Nations* ought to think upon
 With much more heed, and much more thankfulness,
 Then either we or they do yet exprefs.
 This *month* last year when we did glorifie
 Our selves, for a supposed *Victory*,
 I did contribute then, as I do now
 My *single Mite*, (as well as I knew how)
 To praise GOD for his *Mercy*, making none
 With him, a sharer in what he had done;
 Then offering also to consideration
 Such things as tended to *Humiliation*,
 Much to the same effect, with that which here,
 I tender in another mode this year.
 But, GOD who *times*, and *Orders* all we do,
 My purpose knowing, put a *Stop* thereto;
 Perhaps lest if it had been published then,
 It had exasperated more, some men,
 Both to their own, and to my detriment,
 Then was consistent with my good intent.
 For, (by my *Printers* death) what, I then did
 In some unknown hand, till this day lies hid;
 And possibly may come again to light,
 By that time, this is brought to open fight.
 Meanwhile, I will proceed, with what, this day
 A *New Occasion* prompteth me to say.

The said *Engagements*, now already past
 (Which if GOD please, I wish might be the last)
 By Providential means, have made their *swords*
 Speak more, then else with so much power in *words*,
 Could have been spoken, to persuade us to
 What, it, will most concern us both, to do.

For

For, whatsoever, *Policy* and *Pride*
 Have published abroad on either side,
 Tis evident; (or, may be so to either)
 Our *Earthen Pitchers*, are so knockt together
 That one or two more such like knocks will break them
 So small, that useles *Potsherds* it will make them;
 Except to patch up the *Designs* of those
 Who seem their *Friends*, to whom they will be *Foes*.

This would be better heeded, if it were
 Propounded by a *Private Counsellor*,
 A *Bishop* or a *Judge*: Thus I suppose,
 Till I remember, that the best of those
 Have *writ*, and spoke in vain: yet, then, were they
 Obligd to speak their conscience, so am I.
 But, many, who to be my *Friends* would seem,
 (And, not me, or my words to disesteem)
 Perswade me, in these *matters* to be mute:
 Tell me, that my Attempts produce no fruit
 Save mischiefs to my self: and, other some
 Affirm this *Medling* doth not me become.
 I thank their wisdoms; but, am not so wise
 As to believe they prudently advise.
 A Fool may to good purpose speak somtimes,
 And, they have found found *Reason* in my *Rimes*,
 Who were not so adverse to *words in season*,
 That, they lov'd neither *Truth*, nor *Rime*, nor *Reason*.
 Th' effects to other men will be the same,
 Whether, to them I *speak*, or *silent am*;
 Yet, since with profit, I have heretofore
 Spoke somewhat, I will speak a little more,
 Because, I know the damage will not be
 So great, then, in relation unto me,
 As unto those men, who shall be offended
 With what is conscientiously intended.
Successes, good and bad, are shard so even
 Between them (by his *Justice*, who from heav'n
 Beholds both what they did in every place
 With whatsoere by them intended was)
 That, if on *both sides*, Truth might be exprest
 It would by them and others, be confest,
 The *Sword* hath spoke aloud, and plainly too,
 That, which both Nations speedily should do:

That,

That, it speaks also, what they do intend
 On whose Affistances they much depend :
 And hints, that both, in their proceeds, (at length)
 May be devourd by their own *Wealth and Strength*,
 For, whereunto amounts all we have heard
 Three days together, to and fro, averd,
 But certainty of Ruine, on *both sides*,
 To which soever best success betides?
 What have we heard, by that which *pro* and *con*
 Hath been reported of what's lost and won,
 But contradictions, intermixt with founds
 Of Lamentations, Losses, Deaths and Wounds,
 And with relation of a *Victory*,
 Which with ineebled and lame wings doth fly :
 None certainly informed of what's done,
 Or of that which may follow thereupon.
 We hear sad *News* one day, as bad next morrow,
 Or worfe perhaps : and shall have daily sorrow,
 Till of their sorrows, we more sense have got,
 Whose *Sufferings*, we do know and pity not :
 And till our *Nation* shall discharge that better,
 Wherein to GOD and *Man* it is a Debter.

I have with heedfulness, perused that,
Sea-Gibbrish, which is publishd to relate
 What pass'd in the *Naval fight* between
 Both *Fleets* ; with what, to some a ground hath been
 To think, the *Victory* is on our side
 And, that we still victorious do abide.
 If so it were (because, it might prevent
 The *Foes* proud brags, our *Friends* discouragement ;
 Or, supercede their Fears) I should be glad,
 And thankful, for the good success we had :
 But, nothing therein mention'd found I out,
 Whence, I could pick forth, what to find, I fought.
 All I could thence collect, was but thus much,
 That, *We were beaten, and did beat the Dutch*,
 Till they were glad, at last, to sail away,
 And, we as glad, they did no longer stay.
 He, that was otherwise informd thereby
 Doth understand much more, or less, then I ;
 And, for our *selves*, I know no reason why
 We should, if, we for GOD, *ought not to Lie* ;

For,

For, though it is imprudence to reveal
 All Truths at all times (and not to conceal,
 What may occasion mischiefs) never should
 The *Truth* be falsified, or Untruths be told.
 And, more advantage would to us, ensue
 If our *Intelligence* were always true.

Indeed, I found, in that *Express*, much wit
 In such terms, as that Subject, did besit;
 As also, very much, related there
 To magnifie those who then active were
 For our defence. And, I well pleased am
 With what may add to their deserved Fame.
 To them I grudge no meed, or honour due,
 Who prudently, and valiantly pursue
 Their undertakings: But, Gods praise alone,
 Is my chief Aim. To praise what men have done,
 Is, to my proper work impertinent,
 And, also, at this time, to my intent.

If, by omitting that, I shall offend
 In prosecutions to a better end;
 Or, if that any shall maligne me more,
 For this, who did not love me heretofore,
 I shall not think it strange: For, I of late
 Meerly, for *Speaking*, and for *Writing* that,
 Which both to *Gods praise*, and *Mans welfare* tends,
 Loose daily, very many seeming Friends;
 Whereby, if they no whit indamaged are,
 I shall not, for what haps to me, much care;
 Especially, whilst that, which I designe
 Tends to Gods praise (without selfends of mine.)
 To which intention, that which now is read
 (In these few pages,) is contributed.

And though, like *Jeremiahs Lamentation*,
 Or *Davids humblings*, this *Humiliation*
 Is not besprinkled with corporeal tears,
 Or, worded with Hyberbolies like theirs;
 Nor strowd with Ashes, nor in Haircloth drest;
 Or, with such formal complements exprest,
 (As may be, and oftimes assumed are
 As well by *Hypocrites*, as *Men sincere*)
 Or, though it may want what affects the *Sense*,
 I hope, that, which affects th' *Intelligence*

It

It shall not want, nor ought, which to that end
Is needfull, whereto, I, the same intend:
And, tis exhibited in such a mode,
I hope too, as will pleasing be to GOD.

What, he hath done, at this time, seems to me
Not so much heeded as it ought to be,
To make us thankful; nor do we express
What we pretend, in way of thankfulness
As it becomes us; neither do we show it
As doth befit *him*, unto whom we owe it:
But, act it with such vain appurtenances
(And break out into such Extravagances)
As, to our Sins, are rather an addition
Then signes of *Thankfulness*, or true *Contrition*.
For, though, at full, informd I have not bin
What streights, and what great hazards they were in;
Or, of what might have hapned, unless then
Assisted more by *Providence*, then *Men*;
Thus much is likely, we were so intrapt,
That, by our own *powre*, we had not escap'd
A total Rout, if *Provisionally*
There came not in, a *seas'nable supply*.
For, had not GOD, sent *Rupert* timely back,
The *Fleet* with *Albemarle*, had gone to wrack;
Or, both perhaps, then, been destroy'd together,
Had not GOD sent the *French*, we know not whither:
Yea, somewhat, in that *Providence* I see,
Which our *Foes* ought to heed, as much as *We*.
GOD, grace vouchsafe both unto us, and them,
To heed, whereto it tends, whilst there is time;
And, unto me, and every person living,
Timely *Repentance*, and sincere *Thanksgiving*.

Ere these few *Cautionary exhortations*,
(Which I think proper to *Humiliations*)
I do conclude; Ile add this *Corollary*
In hope, that some, the same in mind will carry.
Though very great our Streights and Hazards are,
(And, those may be much greater which we fear)
Seek *Remedies*, by no *dishonest* course;
Left, thereby, we still make the mischief worse.
That, were to do like them, who, when an *Evil*
Befals, run to a *Witch*, or to the *Devil*,

F

Who,

Who, such Cures, onely, for his *Patients* hath
 As their, who kill themselves, through fear of Death.
 It hath been thought, yea, I have oft been told,
 That, *I*, in my Attempts, have been too bold;
 Yet *I* think no man standeth in more dread
 Of doing ought which is not warranted
By common Justice; For, *I* dare not act
 To save my life, in any such like fact.
 Nor would my *Conscience* let me sleep in peace
 Should *I* but wink at an Unrighteousness,
 Which might by me be hindred, (though to gain
 That, which *I* do most covet to obtain)
 Till *I* repented it: nay, *I* should dread
A Vengeance were impending ore my head,
 If *I* in secret, withd advance unto
My hopes, by what another might misdo
 Without my knowledge; or, by ought not right
 Both in GODS eye, and evry good mans sight.
 Which, *I* profess, that others might beware
 Of such *Ill consequents*, as *I* now fear.

If we believe there is a GOD, that heeds
 The *Patience of the Saints*, and our *Proceeds*,
 Let us not still persist, as we have done,
 Within mans conscience, to usurp GODS *Throne*
 As many do, in most presumptuous wise,
 Ev'n whilst his heavy hand upon us lies:
 For, he will shortly make it to appear,
 None ought, but he, to fit in *Judgment* there;
 As also, what they merit, who offend
 So highly, when an humbling they pretend.
 At *Home*, from persecuting of them cease
 Who do not interrupt the *civil peace*;
 Let us forbear in an inhumane mode,
 More to divide us, and our Foes *abrode*;
 Let us leave off, those Railings at each other,
 Which hinder the uniting us together.
 Till GOD shall judge the *cause* that is depending
 Between the *Nations* which are now contending,
 Let none of us who in our *private Stations*,
 Are called to sincere *Humiliations*,
 Presume to judge them further then he knows
 Their Actings, and what Judgements GOD allows

In

In *doubtful Trials*; but with *Humbleness*,
 Attend on his dispose of the success;
 Contributing, as well as tears and prayers,
 VVhat else, th'Immergencies of our Affairs
 May reasonably require; left, we betray
 Both our *own selves*, and *them we should obey*.
 For, each mans *private share*, is part of that
 VVhich is the *Joint Stock* of the *Publick State*,
 And, ought proportionably to be shard,
 As need shall be, to make a *Publick Gard*.

VVhat, others, are thereby invited to
 Is that, which conscientiously *I* do:
 For, to this end, (though *I* am so bereft
 Of all *I* had, that, nothing now is left
 But *Almes* to live on) *I*, have ever since
 Paid Taxes, out of that *Benevolence*;
 And, will not grudge to do it, whilst GOD shall
That way, or *any way*, give wherewithal:
 Yea, that the *Publick strength*, may not decline
 VVill take heed that it be no Fault of mine,
 By not contributing, what *I* think may
 Be thereto needful, in an *evil day*
 If well it be employed, GOD, will bless
 Their prudent Management, and Faithfulness,
 VVho therewith are intrusted: If, unjust
 Therein they prove, and shall deceive our trust,
 Twill be destructive onely to th' *Abusers*,
 And, faithful men, will be at last no Loosers:
 For, when the *Kingdome* which we look for, comes,
 All men, shall have their just deserved *Dooms*.

Hereof, to me, GOD hath oft *Earnest* given
 By aids vouchsafed, as it were, from Heav'n,
 At every need. By him, *I* have been fed
 VVith *Manna*, *Quailes*,, and with my dayly bread,
 (I know not else, either by *whom* or *how*)
 For some years lately past; and so am now,
 VVithout suspect, of ought which may befall
 VVhether, my gathering shall be *much* or *small*.
 Yea, now, while *I* behold despairing fear
 In most mens faces, almost evry where;
 Although the day, now very gloomy be;
 Though falling off, our *Chariot-wheels* *I* see;

Their *Drivers*, with much difficulty driving;
 Against Waves, Rocks and Sands, our Leaders striving,
 And, GOD, in this day of our great distress,
 Within a *Black Cloud*, hiding yet his Face;
 A *Glimmering*, I naytheless perceive
 Of *Mercy*, shining on all who believe;
 With Symptoms, of the like aspect to them
 Who, yet *believe not*, if they turn to him.
Turn therefore, oh return unto him, now;
Hear him, and he will give an ear to you.

But I fear most men so corrupt are grown,
 That, my words, are on them in vain bestowed:
 Left, therefore what I write, they heed the less,
 I, at this present, will no more express;
 And, since, *in our case*, there's no help in *Man*,
 His aid, I will implore, who help us can.

L Et GOD arise! Arise LORD, I implore thee;
 And, let all those who hate thee, fly before thee;
 Rebuke them who thy Adversaries are,
 The *Bulls* and *Calves* who take delight in *War*;
 Afowl the *Common People*, as their *Kings*,
 Till all the world, to thee, due tribute brings.
 Let those *destroying Angels*, which are sent
 To chastise us, make a distinctionment
 Between them, who through *Humane frailty* sin,
 Without persisting wilfully therein,
 And, such, as have been unto thee and *Thine*,
Malitious Foes, a long time, by *Design*;
 Or, who, not onely, against us, now be
Confederates, but likewise against Thee.

In *Mercy*, look again, on us, and those,
 Who are, at this day, our professed Foes;
 Left, the pursuit of what is yet intended
 Consumes both *Nations*, ere the *War* be ended.
 Now, so unclothe the Eyes of evry *Nation*,
 Which hath pretended to a *Reformation*,
 That, they may see how much, they have been blinded;
 How they depraved are, and how self-minded:
 So prudent make all *Governours* and *Kings*,
 So qualify the *Peoples* murmurings;

So

So, let thy *holy Spirit* sanctifie
 Each *Congregational Societie*;
 So shew, to evry *Individual one*,
 What ought to be *believ'd*, and to be *done*
Together and *Apart*, which may improve
 That, *Principle of Universal Love*,
 In which, the *Being* of the world begun;
 Whereby, preserved while *Time* wheeleth on,
 And, by which, that *perfection* shall be gaind
 Which was by thy *Eternal Love* ordaind;
 That we regenerated may become,
 And not continue, till the *day of Doome*,
 So stupified in our fins, as they
 Who were, at last, with *Water*, washd away;
 Or, *Sodom-like*, in finning persevere
 Until with *Fire* consumed as they were:
 But, let what thou hast done, sufficient be
 To turn thee unto us, and us to Thee.

I do confes, shouldst thou be so severe,
 As, but to heed how bad, the best men are;
 Among us all, there could be found out none
 Who might be called *Righteous*; no, not one
 Of whatsoever *Calling*, or *Degree*,
 Whether, *Priest*, *Prophet*, or a King it be,
 Or of the *common Rank*; Lord, naytheless
 In *Mercy*, and in thy *Sons Righteousness*
 Vouchsafe to look upon us; and, to cure
 Our single, and our joynt distemp'rature.
 At this time, to those *Lustings* put an end,
 Which makes us more then brutishly contend
 For trifles; and to brawl, curse, lye and swear;
 Like Dogs, for bones, to scramble, scratch and tear;
 Fight, wound and kill each other, without heed
 Of what we do, or of what may succeed.
 Yea, so inhumanely, as if, now, here
 The *Devils*, clothd with *Humane bodies* were;
Hell, as it were, broke loose, and, they come hither
 With purpose, to bring *Hell* and *Earth* together.

That, which this may portend, secure us from:
Hallow thy Name, and let thy *Kingdom come*.
Thy will be done on Earth, as tis in *Heaven*:
 Give us the bread of *Life*; and, that forgiven

Our

Our sins may be, let us forgive each other;
And, henceforth, live in Amity together,
On us, let not temptations, then prevail,
When thou permittest any to assail
Our persons; that, we may in our *Probations*
 Be constant, and enjoy our expectations.
 Let neither *present, past, or future evil,*
 (The temptings of the *World, the Flesh or Devil*)
Have powre to harm, or fright us any more,
 With *Plagues and Wars,* as now, and heretofore;
 Especially, let them not us infnare
 With those sins, whereof these the wages are.
 Wholly, to thee, our selves let us resign;
 Confess the *Kingdom, Powre and Glory* thine
 Without a *partner;* and henceforth, forbear
 To seek our *Kingdom, Powre and Glory* here.

Whilst that time lasts, wherein things yet remain
 Undone, which to thy *Glory* appertain,
 And, wherein we must further be employd,
 Before the *Man of Sin* shall be destroyd,
 (Who very oft, usurps a lodging, where
 Thy *Kingdom* is, although he Reigns not there)
 Him to resist, vouchsafe *Assisting Grace*
 To every one of us, in his own place:
 Preserve us blameless, in that *Dispensation*
 Whereto, a Conscientious inclination
 (Without *self-ends*) hath joynd us; so to use
 Our *Liberty,* that, we do not abuse
 The *Christian Freedom,* by intruding on
 Thy *Right;* or, by imposing that upon
 Anothers conscience, by usurped powr,
 Which, we would not should be imposd on our.
 And, so incline those also, to do thus
 To whom thou givest power over us,
 That none, may to obey them forced be,
 By being disobedient unto thee;
 But, let our *Duties* be performd in *Peace*
 To thee, and, to all men, in *Righteousness.*
 And, that both *We,* and our *Superiours* too,
 May be the more kept heedful what to do;
 Make them to know, that, if in what relates
 To *Thee, the humane Laws, or Magistrates*

Must

Must be obeyd in all they shall command,
 However they, or we shall understand
 Thy *Word reveal'd*; then, if the *Kingdom* be
 The *Turks* or *Popes*, we must believe, as he;
 And, thy *Will* and thy *Deity*, thenceforth,
 Stand for a *Cypher*, or, for what's less worth:
 For that, will be the *consequence* thereof,
 Though *Politicians*, at this Truth will scoff:
 Me therefore, unto what thou callst me to,
 Keep firm, in spite of all the world shall do.

The *single*, and the *joynt Humiliation*
 Of *King* and *People*, bleis with acceptation,
 Although, what hath been *done*, *prayd*, or *confest*,
 Will not abide thy *Sanctuary Test*;
 For, hope of an acceptance, none there is,
 If thou shouldst mark all things that are amiss:
 And, sav'd from what's deserv'd, here, would neither
 Be *Good* or *Bad men*, but, sink altogether.

Let, in *one Duty*, none be so employd,
 That, all the rest be sleighted, or made void.
 So let us *Hear*, that, we awhile may *Do*
 As *Hearken*, what thy word periwades unto.
 So let us strive to *Do*, that having done
 The best wee can, wee trust not thereupon;
 And, so *Believe* too, that wee may improve
 Our *Faith* still more, both by *Good works* and *Love*;
 Remembring, it is *Love*, that doth fulfil
 The *Law*, the *Gospel*, and thy *total will*.
 Let thine own *Spirit* help us so to *pray*,
 That, wee may minde *Thee*, more then what we *say*.
 Since to *Speak words*, less needful is to thee,
 Then telling our *own hearts*, what our *thoughts* be;
 And, chiefly us'd, that we might discern
 Or, heed the better those things which concern
 Our *selves*, and *Brethren*; because, none can show
 That unto thee, which thou didst not foreknow.
Words, oft are spoke to others, with intent
 To counterfeit that which was never ment.

To such ends, as we ought to make *Addressings*
 To thee, are all my *Prayers* and *Confessions*;
 To such ends, I now offer here in *words*,
 Those *Musings*, which my narrow heart affords;

And

And, which drawn, and preft out of it, have been
 By those great freights, we ftill continue in.
 To fuch ends, I implore thee in this mode;
 Accept of this *Oblation*, my dear GOD:
 Give us his *Righteousnefs*, who took our *Guilt*;
Love us, and then, do with us, *what thou wilt*.

*Thefe Mufings, mee, did waking keep
 When other men were faft afleep:
 And, may, when I a nap am taking,
 Keep others, peradventure, waking.
 GOD, grant we may fo help each other
 To watch, by turns, or, altogether,
 That, when the Bridegroom, doth appear
 (Although at midnight) we may hear,
 And, keep our Lamps, in fuch a Trim
 That, we may entrance have within.*

Written *June 17*.
 this fad year,
 M D C L X V I.

That which is mentioned in the thirty fifth page
 aforegoing, being imprinted in or about *June 1665*,
 and ever fince concealed by reafon of the *Printers*
 death, is now come to light, and hereto added in the
 three next following fheets. There are many faults
 efaped in the Printing by reafon of the Authors ab-
 fence, which the Reader muft correct where he finds
 them.

F I N I S.

Spenser Society.

LIST OF MEMBERS, 1873-74.

- A**DAMS, Dr. Ernest, Anson road, Victoria park, Manchester
 Adamson, Edward, Rye, Sussex
 Addis, John, jun., Rustington, Littlehampton, Sussex
 Ainsworth, R. F., M.D., Higher Broughton, Manchester
 Aitchison, William John, 11, Buckingham terrace, Edinburgh
 Akroyd, Colonel Edward, M.P., Halifax
 Alexander, John, 43, Campbell street, Glasgow
 Alexander, Walter, 29, St. Vincent place, Glasgow
- B**AIN, James, 1, Haymarket, London, S.W.
 Baker, Charles, F.S.A., 11, Sackville street, London, W.
 Baltimore, Peabody Institute at (per Mr. E. G. Allen, 12, Tavistock row, Covent Garden, London, W.C.)
 Birmingham Central Free Library
 Birmingham Library (per Mr. A. Dudley, librarian)
 Blackman, Frederick, 4, York road, London, S.E.
 Boston, U.S., Athenæum (per Mr. E. G. Allen)
 Boston, U.S., Public Library (per Sampson Low, Son and Co.)
 Bremner, John A., Albert street, Manchester, *Hon. Sec.*
 Brooks, W. Cunliffe, M.P., F.S.A., Barlow hall, near Manchester
 Buckley, Rev. Joseph, Sopworth rectory, Chippenham
 Buckley, Rev. William Edward, M.A., Rectory, Middleton Cheney, Banbury
- C**ALLENDER, William Romaine, jun., F.S.A., Water street, Manchester
 Campkin, Henry, F.S.A., librarian, Reform club, London, S.W.
 Chamberlain, Arthur, New Bartholomew street, Birmingham
 Chamberlain, John Henry, Christ church build- ings, Birmingham
- Christie, R. C., M.A., 2, St. James's square, Manchester
 Clark, David R., M.A., Dumbreck, Paisley road, Glasgow
 Cochrane, Alexander, Craufurdland castle, Kilmarnock, N.B.
 Coleridge, Lord, 1, Sussex square, London, W.
 Collier, John Payne, F.S.A., Maidenhead
 Cook, Jas. W., 72, Coleman street, City, E.C.
 Corser, Rev. Thomas, M.A., F.S.A., Rectory, Stand, near Manchester
 Cosens, F. W., 27, Queen's gate, London, W.
 Crompton, Dr., Manchester
 Crossley, James, F.S.A., 2, Cavendish place, Cavendish street, Chorlton-on-Medlock, Manchester, *President*
 Croston, James, 6a, St. Ann's square, Manchester
- D**ARBYSHIRE, Thomas, Manchester
 Derby, Rt. Hon. the earl of, Knowsley, Prescott
 Devonshire, His Grace the duke of, Devonshire house, Piccadilly, London, W.
- E**L T, Charles Henry, 1, Noel street, Islington, London, N.
 Euing, William, 209, West George street, Glasgow
- F**AIRBAIRN, Rev. James, Newhaven, Edinburgh
 Falconer, Thomas, Usk, Monmouthshire
 Forster, John, Palace-gate house, Kensington, London, W.
- G**EE, William, High street, Boston, Lincolnshire
 Gibbs, Henry H., St. Dunstan's, Regent's park, London, N.W.
 Gibbs, William, 16, Hyde park gardens, London, W.
 Glasgow University Library (per Mr. James Macle- hose, Glasgow)

Gratrix, Samuel, 25, Alport town, Deansgate, Manchester
 Guild, James W., 65, St. Vincent street, Glasgow

HAILSTONE, Edward, F.S.A., Walton hall, Wakefield, Yorkshire
 Halliwell, James Orchard, F.R.S., &c. &c., 6, Tregunter road, London, S.W.
 Hargreaves, George James, Davyhulme, Manchester
 Harrison, William, F.S.A., Samlesbury hall, near Preston
 Hartford, Connecticut, U.S., Watkinson Library at (per Mr. E. G. Allen)
 Hatton, James, Richmond house, Higher Broughton, Manchester
 Hayward, Thomas, bookseller, Oxford street, Manchester
 Hewitt, William, Hill side, Fallowfield
 Holdsworth, C. J., Barclay house, Eccles
 Hill, George W., 97, Ingram street, Glasgow
 Hunt, Edward, chemist, Salford

IRELAND, Alexander, Manchester

JACKSON, H. B., Basford house, Whalley Range, Manchester
 Jackson, John, Chancery place, Manchester
 Jackson, R.D., 4, Stanhope street, Hyde, park gardens, London
 Jenner, C., Easter Duddington lodge, Edinburgh
 Johnson, Richard, Langton oaks, Fallowfield, Manchester, *Treasurer*
 Jones, Herbert, 1, Church court, Clement's lane, London, E.C.
 Jones, Joseph, Abberley hall, Stourport
 Jones, Thomas, B.A., F.S.A., Chetham library, Manchester
 Jordan, Peter A., Philadelphia, U.S. (per Triibner and Co., Paternoster row, London, E.C.)

KERSHAW, James, 13, St. Luke's terrace, Cheetham, Manchester
 Kershaw, John, Audenshaw, near Manchester
 Kershaw, John, Park house, Willesden lane, London, N.W.
 King, James, 12, Claremont terrace, Glasgow
 Knight, Joseph, 27, Camden square, London, N.W.

LA Barte, J. M., librarian, King's inns library, Henrietta street, Dublin
 Leech, Dr., Elm house, Whalley Range, Manchester
 Lees, Samuel, junr., Parkbridge, Ashton-under-Lyne

Leigh, Colonel Egerton, M.P., Jodrell hall, near Congleton, Cheshire
 Leigh, John, Whalley Range, Manchester
 Lembcke, Professor, Marburg (per Williams and Norgate, 14, Henrietta street, Covent Garden, London, W.C.)
 Lingard, J. R., 12, Booth street, Piccadilly, Manchester
 Lingard, R. B. M., 12, Booth street, Piccadilly, Manchester
 Lockwood and Co., 7, Stationers' hall court, London, E.C.

MCCOWAN, David, 7, Lynedoch crescent, Glasgow
 Mackenzie, John Whitefoord, 16, Royal circus, Edinburgh
 Maclure, John William, Cross street, Manchester
 Manchester Free Library, Campfield
 Marsden, Rev. Canon, B.D., F.R.S.L., Great Oakley, near Harwich, Essex
 Milne-Redhead, R., Springfield, Seedley, Pendleton, Manchester
 Moody, John, 385, Bath street, Glasgow.
 Mounsey, R. N., 3, Castle street, Carlisle
 Muntz, George H. M., Grosvenor road, Handsworth, Birmingham

NAPIER, George W., 19, Chapel walks, Manchester
 Neill, Robert, Northumberland street, Higher Broughton, Manchester
 Newcastle-upon-Tyne Literary and Philosophical Society (per Mr. Lyall, librarian)
 New York, Clinton Hall Library at (per Sampson Low, Son and Marston, 188, Fleet street, London, E.C.)
 New York Mercantile Library (per Mr. E. G. Allen)
 Nicholl, George W., The Ham, Cowbridge, Glamorganshire
 Nichols, George W., Augusta house, Rotherhithe, London, S.E.

OAKEY, John, jun., 172, Blackfriars road, London, S.E.
 Owens College Library, Oxford street, Manchester
 Oxford Union Society (per Mr. Thomas Harris, steward)

PAINE, Cornelius, Oak hill, Surbiton, Surrey
 Palin, Captain, Police office, Manchester
 Panton, G. A., 25, North bridge, Edinburgh
 Pattinson, Thomas, Moss grange, Whalley Range, Manchester
 Peace, Maskell W., Green hill, Wigan

Peel, George, Soho foundry, Manchester
 Portico Library, Mosley street, Manchester
 Priaux, O. de Beauvoir, 8, Cavendish square,
 London, W.

QUARITCH, Bernard, 15, Piccadilly, London, W.

REDFERN, Rev. R. S., M.A., Acton vicarage,
 Nantwich
 Reform Club, London (per Messrs. Ridgway,
 Piccadilly)

Reynolds, Rev. G. W., St. Mark's rectory, Cheetham Hill

Riggall, Edward, 141, Queen's road, Bayswater, W.
 Robinson, Samuel, Black Brook cottage, Wilmslow
 Robinson, W. W., 46, St. Giles' street, Oxford
 Russell, Thomas, 14, India street, Glasgow

SCHOFIELD, Thomas, Thornfield, Old Trafford, Manchester

Sever, Charles, Manchester

Sewell, John C., 27, Brown street, Manchester

Simms, Charles E., King street, Manchester

Simpson, Joseph, Millington Hope, Higher Crumpsall, Manchester

Slingluff, C. B., Baltimore (per Mr. B. F. Stevens, London)

Smith, Alexander, 69, St. George's place, Glasgow

Smith, Charles, Faversham, Kent

Smith, Fereday, Bridgewater offices, Manchester

Sotheran, Henry, 136, Strand, London, W.C.

Steinthal, H. M., The Hollies, Fallowfield

Stevens, B. F., 17, Henrietta street, Covent Garden, London, W.C.

Stewart, A. B., 5, Buchanan street, Glasgow

Sullivan, Right Hon. Edward, 32, Fitzwilliam place, Dublin

Suthers, Charles, Riversvale, Ashton-under-Lyne

Swindells, George H., Oak villa, Heaton chapel, near Stockport

TAYLOR, Edward, Sunny bank, Rochdale
 Taylor, Thomas F., Highfield house, Pemberton, Wigan

Thompson, Joseph, Pin mill, Ardwick, Manchester
 Thorpe, Rev. J. F., Herne hill vicarage, Faversham, Kent

Timmins, Samuel, F.R.S.L., Elvetham lodge, Birmingham

Tonks, Edmund, B.C.L. Oxon., Packwood grange, Knowle, Warwickshire

Turner, Robert S., 1, Park square, Regent's park, London, N.W.

VEITCH, George Seton, 2, Oswald road, Edinburgh

Vernon, George V., Osborne terrace, Stretford road, Manchester

Vienna, Imperial Library at (per Asher and Co., 13, Bedford street, Covent Garden, London, W.C.)

WASHINGTON, U.S., Library of Congress at (per Mr. E. G. Allen)

Watson, Robert S., 101, Pilgrim street, Newcastle-on-Tyne

Weston, George, 2, Gray's inn square, London, W.C.

Whitaker, W. Wilkinson, Cornbrook house, Manchester

Wilbraham, Henry, Chancery office, Manchester

Williams and Norgate, 14, Henrietta street, Covent Garden, London, W.C.

Wood, Richard, Whalley Range, Manchester

Wood, Richard Henry, F.S.A., Crumpsall, Manchester

Wylie, Charles, 3, Earl's terrace, Kensington, London, W.

YOUNG, Alexander, 9, Lymedock place, Glasgow

Spenser Society.

COUNCIL.

JAMES CROSSLEY, Esq., F.S.A., *President.*
THOMAS JONES, Esq., B.A., F.S.A.
Rev. THOMAS CORSER, M.A., F.S.A.
JOHN LEIGH, Esq.
G. W. NAPIER, Esq.
RICHARD JOHNSON, Esq., *Treasurer.*
JOHN A. BREMNER, Esq., F.S.S., *Hon. Secretary.*

LIST OF PUBLICATIONS.

For the First Year 1867-8.

- Issue*
1. The Proverbs and Epigrams of John Heywood. Reprinted from the Original Edition of 1562.
2. The Works of John Taylor the Water Poet. Reprinted from the Folio Edition of 1639. *Part I.*

For the Second Year 1868-9.

3. The Works of John Taylor the Water Poet. Reprinted from the Folio of 1630. *Part II.*
4. The Works of John Taylor the Water Poet. Reprinted from the Folio of 1630. *Part III. (Completing the volume.)*
5. Zepheria. Reprinted from the Original Edition of 1594.

For the Third Year 1869-70.

6. The ἑκατομπλοια or Passionate Centurie of Love, by Thomas Watson. Reprinted from the Original Edition of (circa) 1581.
7. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *First Collection.*

For the Fourth Year 1870-1.

8. A Handefull of Pleasant Delites, by Clement Robinson, and divers others, Reprinted from the Original Edition of 1584.
9. Juvenilia: Poems by George Wither, contained in the collections of his *Juvenilia* which appeared in 1626 and 1633. *Part I.*
10. Juvenilia: Poems by George Wither. *Part. II.*

For the Fifth Year 1871-2.

11. Juvenilia: Poems by George Wither, contained in the collections of his *Juvenilia* which appeared in 1626 and 1633. *Part III.*
12. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *First Collection.*

For the Sixth Year 1872-3.

13. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Second Collection.*
14. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *Second Collection.*

For the Seventh Year 1873-4.

15. Flowvers of Epigrammes, ovt of sundrie authours selected, as well auncient as late writers. By Timothe Kendall. Reprinted from the Original Edition of 1577.
16. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Third Collection.*

